

Cornwallyes motto is vir hy vincit Invidiam

ESSAYES, 1632
By S^r William Cornwallyes,
the younger, Knight.
Newlie Corrected.



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1632

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TO THE RIGHT
VERTVOVS AND
most Honourable Ladies, the
Lady SARA HASTINGS, the
Lady THEODOSIA DUDLEY,
the Lady MARY WING-
FIELD, and the Lady
MARY DYER.

Right Noble Ladyes;



*Although I know that
worthy Knight, the Au-
thor of these Essayes,
hateth nothing more
then comming in pub-
lique, yet many Copies
of them being bestowed, by often tran-
scription*

169609

scription (as it many times hapneth)
they might haue beene by a mercenary
hand fouly corrupted and altered in
sense, and both in his absence and
mine, deliuered to some Printer, who
to make present gaine, would haue pub-
lished them vnpolished, and deformed,
without any correction: to preuent
which, hauing in my hands a perfect
Copy, and being inwardly priuate with
his priuatest conceits, I thought it bet-
ter to diuulge them, then to adventure
that hazard. To couer this presumption,
I haue made your Ladships part-
ners in the patronage, because I am
sure, howsoeuer he shall dislike the pub-
lishing, yet it shall please him that your
Ladships names are honoured in the
forefront of his writings. I know also,
that if himselfe could haue beene per-
swaded to make them thus vulgar, out
of his owne choise, to your Ladships
they had beene directed, of whose ver-
ues I haue heard his owne tongue vt-
ter

ter such worthy prayſes, that I doubt not but his Heart (which alwayes agreeeth with his tongue) and all his other powers, are, and ſhall ever bee conſecrated to your Ladyſhips ſervice.

The worke of it ſelfe, being vertuous, it cannot but be gracious to your Ladyſhips: for in this backward age (ſo much declining from vertue) who are more fit to protect and defend her then your Ladyſhips, who are ſo nearely allied to Vertue, that ſhe hath choſen you for her Temple, therein inſhrined her ſelfe, and in you onely deſireth to bee adored. Your Ladyſhips are nearely conioyned in blood, three of you being Sisters by nature, the fourth by Love: but that coniunction is nothing ſo noble (although very noble) as that ſweet combination of your ſpirits, which are all ſo devoted to Good, that though there be a Quaternity of your perſons, yet thoſe perſons are ſo guided by thoſe Angel-like ſpirits, that they make up a
delightfull

*delightfull harmony, a Soule-rauishing
Musick, and a most pleasing and perfect
Sympathy of affections.*

*If then your Ladyships shall patro-
nize these Essayes, what venomous
tongues shall dare to infect them? If
you like, who will dislike them? what
you allow, nothing but Envy, Detracti-
on, and Ignorance will disallow, whose
infectious breaths shall be so purified by
the precious Balme of your vertues, that
all shall suddainly dissolue into the
sweet ayre of applausse. They are now
(Honorable Ladies) your owne, being
freely giuen to your Ladyships by the
true hearted affection of their Author,
and by the hands of*

Your Ladyships most

humbly deuoted,

H. O.



Essay. I.

Of Resolution.

THe world is a booke: the words and actions of men, Commentaries vpon that volume: The former like manuscripts, priuate: the latter common, like things printed.

None rightly vnderstand this Authour: most goe contrary: Some few according to probabilitie: but the worst of all is, the vnsetled opinion, whose continuall alteration makes him vnprofitable to himselfe, and to others. So much haue I, hated this giddy vnconstantnes, as I haue bin cōtent to take knowledge of meane Resolutions to preferre them before the other; yea to pittie and admire them both together, and to end the viewing that object with allow-
B ing

Essay. 1.

ing the vertue of the Iewel, if it had beene well set. Truly I neede no other example then mine owne life, which endured continuall troubles, while youth and folly gouerned my barke in the sea of changes. I still contradicted my selfe, attempted nothing, but a languishing wearinesse possessed me before the end : but it was no matter, so vnworthy were those thoughts, & intents, as they were worthy of an vntimely death, and to be interred in the mire of Irresolution. In the end I found my selfe: I and my soule vndertooke to guide me into a more wholesome aire : I dare not say she hath kept promise really, but it was my owne fault, yet in part she hath her motions, my own memory and bookes haue done something : these last I am much bound to, especially to *Seneca* and *Plato*, who haue gotten this power ouer me, (though they seldome make me do well,) they oft time make me thinke well : they so wholly possesse me, as I sometimes resolve to meditate on nothing vnder *Socrates* Apologic.

Me thinkes I am strong, and able to encounter any affection, but hardly haue my thoughts

Of Resolution.

thoughts made an ende of this gallant discourse, but in comes a wife, or a friend, at whose sight my Armour of defence is broken, and I could weepe with them, or be content to laugh at their triuiall sports. After which I come again to see my promise broken, that challenge in colde blood makes me desperate, that were it not for the cōfort of my youth, which gently giues me time, I should surely punish my inconstancie with great rigour.

Thus it is with me yet, and I am afraid of worse, by comparing what power these gentle disturbances haue ouer me: I am afraid griefes and calamities would overthrow me: nay, I will not be affraid (since it is truth) to confesse, that I am more troubled to thinke disasters should trouble me, then of themselves: yet I am sometimes perswaded not to mistrust my selfe, since I haue already tasted some store of crosses; but they are nothing; no not preparatiues to that I may feele. Not leauing these thoughts thus, I beginne to search into the inuentory of my thinges esteemed, and I find not that I haue cause to loue any thing so preciouslly: I haue a

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wife, and a very good one, I loue her according to her deserts; but should she fall into any thing except dishonestie (which her vertue I know will defend her from) I would not weepe if I could choose, nor do any thing more then stand the surer vpon my guard to resist fortune: for wealth and her Appendices I know them not, nor did I long for them euer, but to keepe me from basenesse, and to exercise Charity. For my parents I owe them voluntarily that, which the lawes of God, & of Nature exact of all men, I do it without Hypocrisie, or feare: yet should they loose their wealth, or their liues, I would neither teare my haire, nor melt into womannish exclamations. No, I know the reuolutions of the world, they are not strange to me:

*Omnia tempus edax depascitur, omnia carpit,
Nil finit esse diu.*

I thinke nothing would more trouble me, then that they should loose their reputation: I loue that well, and it would grieue me sure to be preuented of that patrimony. For other friends (thanks be to God) I haue but few, I would I could affirme the same of my acquaintance. The
cause,

Of Resolution.

cause, few haue corrupted me; and out of my owne choyse, there are few that I hold worthy of that nearnesse. Some I haue whom I hold so vertuous, that they would be sorry to see me lament for any of their trials. Thus I haue beene content to hold you in mine owne example the longer, as taking the opportunity of recording these honest thoughts, whose will I hope I shall the better follow, since I haue set my hand to their *Booke*: and I see no reason but I should be as carefull of not breaking with them, as common men are of a bonde: the penalty is as much: the law to punish, and recover, lies open; the court of Conscience with whom it is alwaies Terme time. To speake now of the contrary, it hath much moued me to see the strange alterations of men vpon slight occasions, at the receit of a letter, yea, before the reading, at a message, at newes: I haue beene so charitable as to be sorry for them, for these intollerable bendings of theirs. There are others (but it is no matter, for they are commonly hawking, or dogging fellowes) that hoping to the returne of some messenger imployed about these worthy occasions,

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haue suffered great extremity betweene hope and feare in that time: at sight of the messenger, behold the very height of Disquietnelle, and wherefore? alas for a Dog, or a Hawke: beleeue me, a pittifull discale, which in my opinion ought to be prayed for as earnestly, as one that is vpon the point of taking his leaue of his body. When *Seneca* writ the definition of Hope. *Spes nomen est boni Incerti*, I am sure he meant not that good this way.

Banish these grosse perturbations, all noble spirits, they are dangerous, and the enemies of Resolution. I do not poetically deifie Resolute, neither do I set vp a marke impossible to hit: no, it is in the power of a low stature to wade heere without drowning: I speak of no impossibilitie, perhaps at the first some little difficultie: there belongs so to the basest trades, and shall thy estimation be so tender hearted, as to refuse it for so meane a price: beware of such couetousnesse, for it is worse then to loue money. For misfortunes in generall, me thinkes, should not be so neare a kin to vs, they are no part of vs, we may stand without them. God hath giuen vs Bodies, and
Soules

Of Resolution.

Soules separate from others, and hath tyed neither lands nor treasures vnto the, they are no part of their building ; we are worse then women, if we cannot go without these Habilimēts & tricks: without question, it is a true signe of a maimed Soule, & a deformed Body, to seek *luster* from these outward things. It is more base then to be out of countenance at a feast, if not graced by the Hoste: I am my self still, though the world were turned with the wrong side outward.

If I loose ground in vertue, I will repent, not wash Handkerchiefes in my teares. Man knowes not himselfe vntill hee hath tasted of both fortunes. Euerie milk-sop can endure to swimme in hot bathes ; any man shewes gloriously in pomp, and no maruell, for he feeds Flatterers, and they him : but to endure the most violent tides, and still to swimme aloft, he is the man. You shall find no man that dares go wet-shod, but wil protest in his Ambition, how much he loues Honour, what exploits, what famous Acts he would do, if he had beene borne mightie: doe you heare my friend ? you are out of the way, if you thinke any other estate but your owne capable,

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pable of true honor: the poorer, the better, the stronger your enemy, the more worthy your conquest: vanquish your own sicke wishes, and desires, and the Chariot of triumph belongs more truly to you, then to *Cesar*. I write thus, I think thus and I hope to do thus: but that blessed time is not yet come. Now to particularities.

In the outward habit, and in some actions, I am not so precise. I like not to be bound to one, it becomes not secular men, it tastes of affectation and Hypocrisie: It is taught, it comes too neere singularity, and a desire to be noted: for those things I would conforme my selfe: I am not of their minds that tax *Alexanders* putting on the habite of the Persians. It was a politick intent, he ioyned them to him, by that yeelding. For some actions, if they be not wholly vicious, humanitie and good nature shall make me sociable. I wil haue with a faulconer, hunt with hunters, talke of Husbandry with the seruants of Thrift: be amorous with the Italian, and drinke with the Dutch man, *Non ad Ebrietatem, sed ad voluptatem*: The fruite: you shall thereby winne their loue, and you may
with

Of Resolution.

with that interest make them honest: A course neglected, but wel-becoming a wise honest man. Your determination being not to put on their imperfections, but to make them perfect: So doth the Grafter ioyne good fruite to a Crabbe stocke: and this humility alters not the good, but makes that which is ill, good.

Some may wonder I haue not yet touched Death the chiefe. If thou thinkest so, thou art a coward, for in my opinion all affections are more strong. and though to some it is the chiefe instrument of feare, I thinke not so, thou mistakest it, it is past feare, for thou art sure of it. Thou art vnreasonable, if thou wilt buy a thing and not pay for it: thou boughtest life, and payest for it with death. The lapidary is not sory when he hath gotten the rinde, or barke of a Jewell from what is precious. Thy body is no otherwise, thou art neuer precious before thy separation: thou shinest not, thou hast no vertue in thee, thou art not sound vntill the couer of thy perfection be withdrawne.

In truth at this time, though my face would hinder me from being thought of
Age,

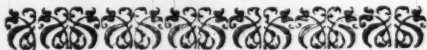
Essay. I.

Age, and so by course my lease might be long, yet I am not afraide to be put out of my Farme: It is a dyrtie thing I dwell in, full of mystie grosse aires, and yet barren; I haue bin so vaine glorious sometimes, as to say so, when I haue beene answered by more yeares, that I wold change that mind when I grew older.

I haue searched into that speech, supposing there had beene some concealed mystrie in it, but I could finde none: then I thought they imagined my boldnesse, the effect of ignorance: if it be so, I shall loue knowledge the worse while I liue. To cure this disease in a woman, I would apply no other medicine but example. It is euery bodies case, the fortune of Princes, as well as Beggars, it is the fashion. To conclude, the first causer said, it should be so: and if thou art not an Heathen, thou wilt not mistrust his loue. His wisdom ordained it, who is the fountaine of vnderstanding: Come then, *Allons Alegrement.* I haue loued a creature that hath been the very picture of ignorance, for following the example of *Socrates* taking his poyson. And *Cicero* whom I could neuer loue, be-
death,

of Advice.

cause he was a coward, wonne me at his death, with thrusting his necke out of the coach, to meete the sword of the executioner.



Essay.2.

of Advice.

IF we could perswade the first taste to respect the Operation, or the Operation to leaue some part of the sweetnesse to the first taste, our liues should be long, happie, and safe: for we should begin to liue, when we begin to breath, whereas we begin not to liue, before we are ready to die: stil defectiue, If hauing strength, wanting iudgment; If wise, Decrepit; Fate, Desteny and Fortune, are the Goddesses of Sloth, Negligence, & Pleasure. These warrant our deafenesse, & promise a sanctuary to priuiledge vs from Infamy, beggery and misery, but alas they cannot: wisdome and

Essay.2.

and vertue preuailes, & before them these names of shelter are but the surnames to our folly. Our actions are in our owne hands, and it were pittie else, for vertue & vice should be cōfounded, were our deedes necessited. The world were no world, if they could not be cut a sunder by a distinction: there were no paines, no hire, there were no vertue, no glory, all were one, & this one were a *Chaos*. But there are differences, There are good, and they are to be praised; bad, the example for them yet indifferent, to eschewe badnesse by their punishment; youth ready for impression; Age wherein may be reade the iourney of youth; Times christned by our vse; Ages past, to light vs the way: others to come, the Iudges of our deserts. If the end of life be to be good, if the safest purchase of goodnesse be counsaile, if counsaile without scarres be most profitable, why eschew we the blessing of Aduice? let vs alter this tradition, let vs not be so tender; let vs make our beauties, our strengths, our abilities compleate, with making the proportion of the minde answerable to the beauty of the body, with giuing Strength direction,

Of Aduice.

on, Abilitie iudgement.

Warres, and States, and Counsell
choose men practised in warres, in states
and in counsell. Wee are to aske counsell
for the passage of our circuite of them that
haue passed it, of Age, and Bookes: wee
aske to know, we cannot know, except we
belecue, we must aske if we will know, we
must belecue, or else our asking is vaine.
We giue and rightly giue preheminance
to Age; wee haue found out a word to
beautifie the wrinkles, and hoarinelle ther-
of, we call it venerable: why? meerly in re-
spect of the Apparence? no, but in respect
of the annection, because wisdomme com-
monly accompanies such a presence: for
should we see it in any other thing, it
would be despised and called riueled, and ill
faoured.

Let them in Gods name then shew vs
their inward excellencies, and as our eyes
belecue them to be olde, let our minds be-
leue them to be wise: I see nothing more
decay the sayrest braunches of our Com-
monwealth, then this neglect; eyther wee
will not endure Aduice, or not beleue it,
vntill our owne perils, and ouerthowes
make

Essay. 2.

make vs see it, to our shame.

We are inquisitiue of Trauailers concerning strange Countries, our cares stand wide open for newes, and sometimes wee swallow matters vnprobable: but when we are aduised for our owne sakes, perswaded by Vertue, tolde the passages of the world truly, and haue all this sealed vp with the assurance of a fathers, or a friends loue, whom we haue no cause to suspect, as speaking cyther for Ostentation, or Flattery, yet we belecue not. Let vs supple our affections with reuerence, and regard of their words: let vs prepare our selues to receiue this inheritance, which feedes the minde, though it doth not durtily pamper our bodies, it fortifieth all, and costs nothing, with safety it giues you that which another perhaps purchased with danger, in an houre his collection of yeers. It would doubly blesse you with youth, & iudgement, which seldome happen in our Age, because our Age is so obstinate as not to be capable of Aduice.

Let vs aske, and follow: The life of Industries first fruite is somewhat sweatie, and painefull, but then pleasant, and euer pleasant

Of Advice.

fant. A memory stored with the performance of gallant actions is only rich, it is a sweet meditation, that may be often read ouer without tediousnesse. The most leaden spirit that euer was, at the hearing a Relation of an vnusual excellency, though he be more beholding to his cares, then his head, yet feeles Emulation tickle him, and wishes his brand were set vpon those riches. Wish and spare not, but let not lazinesse make thy wishes vaine.

First, let vs proclaime warre against delicious nicenesse, & either turne our affections to a good vse, or turne them out of doores, *Semen Laboris, Honoris Seges*. It was pittie *Pirrhous* had no more to giue, he knew so well to whom to giue, naming him his Heire whose sword was sharpest, the heighth of whose Spirit should carrie him to the conuersation of actions stuffed with magnanimitie, and iudgement. Yea, here is the life, whether he winne, or lose, he is happie. *Hanniball* being demanded who were the worthiest Captains that euer were, names *Alexander*, himselfe, and some other: *Scipio* demandes where he would haue stood, if he had conquered?

Essay. 2.

quered? he answers. *First*: It was well answered, and he meant well, his attempt shined too gloriously to be dusked by misfortune.

I would allow a man to keepe the house no longer then till he be able to flie, vntill his minde and bodie are able to carrie themselves without falling, not vntill he be past reeling, and staggering, for that ability we neuer haue: but in this time let books, and aduice, rectifie, and prepare vs fit for the entertaining of all fortunes, victories, and ouerthrowes, calamities, and happines. Let vs rob and sucke from our Parents experience, and iudgement: let vs bee acquainted with the successes, and sequences of the world, tracke their obseruations, be acquainted with the mindes of times past, and let their bodies goe: If we haue the best part of them, for the worke is commonly better then the manuell instruments effecting it, for they are the seruants of Direction, the thing performed the issue both of mind and hand. Fie vpon these ingrossing senses of ours, that make all fare the worse for the satisfaction of one, and yet limit their objects, and carry leuell

Of Advice:

leuell but certaine distances. The mind, the minde is the Magazin of contentment, it is the minde that can distill the whole world, all ages, all acts, all humane knowledges within the litle, little compasse of a braine, and yet with the force of that little creature command, dispose, censure, & determine States, Actions, Kingdomes, wars,ouerthrowes, and all the Actes, & Actors, busied vpon our humane Theater. To this minde, to this cesterne of preciousnesse, let vs attribute all, and not suffer the weight of our affections to disorder this goodly frame, this clock of Time and Reason. *O quam contempta res est homo, nisi supra humana se erexerit.*

These licourous Humors and Affections, are the out-offices of our mansion, & the respect ought to be giuen to the Director, whose high erected scituation witnesseth his prerogatiue: from the Rayes of this sunne proceede all blessings, Advice is the *Medium* transporting them, our braines like a sense able to performe good offices, if imployed. Let vs receiue & vtter, be capable, & return increase of this fruit. What a precious sight it is to see a tempe-

C

rate

Essay. 2.

rate young man, how he shines : glorie, & admiration attends all his actions : It is good in age, because the contrarie were abhominable, but it is common, and their night being almost come, they cannot but looke grauely, and liue temperately, as wel to preferue them from paine, as to eschew shame, and reproach. I thanke not *Alexander* for conquering the world, but for performing it before thirty yeares old. *Augustus* commands admiration of me, for nothing so much as his beginning enterprises of high moment very yong, and yet with that youth reducing the whole world vnder his subiection. I often heare olde men wish themselves yong, which though I allow not, as being wishes of impossibilitie, yet hoping their intent is to trace their course moderately, and to vnite the blessings of youth, and iudgement, I thinke it tollerable : but we that are yet yong, need not wish youth, for we possesse it : but iudgement, that may make vs worthie to possesse it : then beginne with Hearing, next with following Aduice & Counsayle : let vs beginne with our selues, and marshall, and dispose our owne course ; let vs determine

Of Advice.

determine it, and leaue nothing to vncertainties, but drawing out our intents regularly, follow that delineated and waied manner: Heere liues happinesse, for heere liues wisdom: this musicke of two strings is the most delightfull harmonie, for the world affords not a more admirable excellency then youth, and iudgement included in one substance: both partes shew their richest Treasure, the Soule iudgement, the Bodie youth: let vs then infranchise Advice, and perswade our eares to become good common-wealths men, to respect the generall profit: Counsell, and Advice, are the parents of gouernment: what can I reckon then more worthy, more safe, more excellent in institution, then Counsell and advice?

Essay. 3.

Of Patience.

ABout nothing doe I suffer greater conflicts in my selfe, then about induring wrongs: for other duties (though perhaps I sel-dome performe them) yet I am resolved they should be done; and it is not the fault of my meditation, but of my negligent flesh: but heere is set vp Reputation as the Garland appointed, and he that reuengeth not, is not capable of this glorie.

Heere hath crueltie borrowed the apparrell of wanton Vanitie, and makes foolish youth her Agent. I know what Diuinity, what Philosophie perswades: I know these wrong-doers to be wretched creatures, rather in truth to be pittied, then maliced, and yet for all this I dare not yeeld: the

Of Patience.

the cause, there is too much safetie in following this Aduice, the bodie by this preuents an aduenture, therefore that respect makes me obstinate. I know againe this idle breath should not diuert me from Vertue, but hauing no present occasion wherein I may exercise valour, and manifest my worth, I dare not take day in any thing so nearely concerning me. But all this time I finde not my selfe angrie, but in truth somewhat subiect to vaine glory, which is a worse disease, because lesse violent, and therefore of more continuance. I haue not yet any outward witnesse of my valour, but this is my determination, not to refuse the first good quarrell, & to performe it as well as I can, after which I will serue Vertue, beare, and forbear: and this I will doe in humilitie to please the world, and to shew them I scorne not altogether their customes. Now ariseth another question, (behold how subtil Vice is, shee stealeth often to the bed of vertue, and puts in a changeling, and makes Credulitie beleeue; because vertue is a mother, therefore this is her child :) vpon the receipt of a wrong, and an honest determi-

Essay. 3.

natio to forgiue, I am whisper'd in the eare, that this lenitie is iniustice, that I nourish sinne with not cutting it vp when I see it grow, that though I effect reuenge, and reuenge could doe no more, yet it is not reuenge, it is iustice: pittifull abuse, Anger is the mother of iniustice, and yet iustice must lackey on her Errands, fight battailes, and giue her the victorie: I cannot reconcile these together, but even in the behalfe of Truth, & mercy, I will combat against a receiued tradition. I thinke nothing but murther should be punished: for these pettie matters of theft, & such trespasses, they are the effect of neede, or wantonnesse, veniall faults: Age commonly reclaymeth one, and the other is punished by the setter Pouertie: for any thing lesse offensive, a coole reproofe, no chollericke reuenge.

I haue seene some fall out vpon wrong vnderstanding, presently he hath chafed, sworne, stricken, played the Bedlem, & in ende it hath beene prooued no offence: Was not his case lamentable? Yes, hee is bound more strictly to Restitution, then the sonne of an Vsurer. It is an excellent temperate Vertue this Patience, and punisheth

Of Patience.

saeth more with not punishing, then the
hastiest Executioner. Though Enemies
would be loath to be hurt, yet it hurteth
them to meeete with a colde aduersarie;
the reuenge not performed; they liue in
feare, the terrour of which is without
bloudie hands, and yet most terrible. If it
were possible to play Furie to the life, and
yet not haue her effects inwardly, I would
be content vpon some great occasion not
to hurt, but to scare the iniurious: but it is
dangerous, and that iesting often will dis-
couer the intent, and it is to be feared will
weaken the braine, as ill as drunkenesse.
The greatest vse that I see olde souldiers
make of this conuersing with danger, is an
abilitie to suffer, and in truth it is one of
the best collections of Experience. Pati-
ence is the mother of Opportunitie; she
prostituteth her selfe to them that nourish
this her childe carefully, when before
Anger she goeth inuisible, and hindereth
them from what they most thirst after.
When in my reading I meet with a fellow
that hath deserued much of his Countrey,
& hath beene paid with ungratefulnessse,
and yet endures without alteration, I ho-

Essay. 3.

nour him, and in my estimation, *I* prefer him before the mightiest Conquerors, or most powerfull Princes : O he is wise, he knowes the passages of the world well, he served his country for his countries sake and *I* think they haue rewarded him against their willes, better then they could with their wils : for in his other deserts he was but a sharer with others : the tractablenesse of his people might keepe them in peace, the valour of his souldiers make him a Conquerour : but in this he fights singly, he gouernes alone, he overthrowes millions of affections, to reward which, no Triumph, no Palme, no Statue, no Edict is sufficient : what then? Memory, and Eternitie.

Essay. 4.



Essay. 4.

Of Suspition.

From the vittermost boundes of knowledge and ignorance, are deriued all our contentments, and discontentments: from the survey of knowledge, proceed all delightfull objects, and in the obscure darkenesse of ignorance, liues Doubt and Suspect, ouer-valuing causes of Opposition. Incestuous ignorance begets Feare, and then ingenders vpon his owne daughter Suspition: this is the originall of this monster, which so distracts his Possessor, as in the clearest day hee goeth without light, and makes his imagination build blockes and thresholds, in the plainest and most beaten way: yet let Wisdome mannage this blind humour, and

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and it seeth: such is the touch of vnderstanding, as it giueth things new natures, & makes clogges wings to raise him to his pitch, From hence may be demonstrated what an excellent Counsellour a self obseruation is, since no words, no works, no passion, no Patience comes from vs, that, turne not backe their heads to looke vpon this Author, and are not either ornaments, or disgraces to our life: they all resemble the Father, and cast backe vpon vs the reflection of our selues. *Midas* fable hath great interest in me, respecting the morall; what he touched was Gold: what Couetousnesse toucheth, it conuertes to that vse: We are all Bees, or Spiders, conuerting things indifferent to a peculiar qualitie: thus Suspicion which is in women, and ignorant persons, lookes likes the mother Feare, & is most deformed, which with wisdom is so ordered, as it becomes Forecast, and Prouidence: thus is the making things good, or ill, equally in our choise, as the being good, or ill. Even as the pestilences of corrupt humors are fed by ill diet, and slowly go on in their infectious natures, increase so easily, as they shew not their extremity

Of Suspition.

extremity sodainly : so is the order of our life disordered by gining way to the qualities of our affections: and as we loose ground in the right managing of our selues, the other gets: giuing liberty wee loose liberty, and by degrees throwing off the prescribed course of Vertue, we fall into the incertainties of passions, and appetites, and with conuerting Desire into base vses, we purchase feare, and suspect, and liues, living to no other ende, but to hunt out cares, and grieues.

*Vita quid est Hominum, nisi
spes incerta, metusq;
Hec inter dubij viuimus,
& morimur,*

Me thinkes there is great indifferency; who receiueth Ioy immoderately, should be touched with the contrary equally: otherwise he buyes without payment, who suspects, ought to be, and is suspected. If we like not this, let vs deliuer men ware more precious, and we shall not be offered such base stufte in exchange. It is the traficke of Humours that disorders our conuersation, and a seeking a present itching contentment, brings repentance on the
one

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one side, and derision on the other. Thus are our liues either weeping or laughing : and euerie one by turnes either sees his owne paine, and laments : or seeing better a far off then neare hand, laughs at his own imperfections in another. Who seeth a Louer, and loues not ? forcing his imagination to draw a portraiture of perfection and then Pigmalion-like inamoured of his own workmanship, and laughs not ? Who seeth this creature feed vpon the Suspition of a Riuals entertaining his mistresse, his eares not hauing abilitie to performe their office, and therefore teaching his eies a new occupation, measuring the wind that proceeds from her mouth, and spelling words by the obseruation of her lippes, and pitties not ? when in another vice, this pittying laughter may deserue these marks of reproach, and haue his Iudges part taken from him; and condemned by his owne sentence.

Te respice, quid, quoties, obiciat cuiquam.

Amendment is more excellent then re-proote: for things purchase value with the

Of Suspition.

the quicknesse of their loose, and thus Am-
mendement which is immediately good :
Reproose receiues the nature of all things
performed for anothers sake, they being
laborious and painfull : besides Suspition
cannot detract from acted Aduice which
is example. What this humour doth vn-
directed, it vndoeth : what directed, full of
preseruatiō. Suspition wil accuse a friend,
and fearing enemies, make an enemy :
Wisedome knowes Trust ought heere to
be applyed, & makes suspition iealous of
loosing him, not loosing him by Suspi-
tiō. Certainly though it tastes of the grossenes
of the parents, yet it is refined, being a
knowledge forced out of ignorance and
not like the mother distracted, but avoi-
ding danger : more subtil, for feare vnder-
stands nothing that lookes not terribly &
frownes not : Suspition out of smiles, and
courtesies, can picke dangers; and Distrust
venome out of Sugar : but thus, if not
gouerned, she will goe too farre, and starue
her selfe with suspecting all things dange-
rous : but Wisedome applies it selfe to the
place, and time, and out of them frames
the allowance, or disallowance of Suspi-
on.

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on. One thing makes me thinke it not so naturally ours, seeing it seldome lights vpon things not precious in estimation, as among poore men ieaiousie of their wiues: but no where so conuerfant and powerful, as among Princes, vnto whom, to say rightly, it rightly belongs: for how soeuer they are, they haue enemies: If good, enuious: If euill, some that lay hold vpon that occasion: Yea, euen their friends are doubtfull, not being easily to be discerned whether louers of them, or of their fortunes. Here it shows it self in diuers forms, It made the cruell *Tiberius* looke virtuously, *Occultus ac subdolus fingendis virtutibus donec Germanicus, ac Drusus supersuerint.*

It made *Galba* Idle, when liuing vnder the tyranny of *Nero*, *Nemo rationem otii sui reddere cogetur.*

Claudius had it in that extremitie that it turned into feare, & basenesse, *Quasdam Insidias temerè delatas adeò expansit, vt deponere imperium cogetur.* It is seldome wanton, or pittifull, the next turne among them is into bloud, & death, and notwithstanding reason: Vpon this state dependes the
common

Of Suspition.

common good, the preservation of which restes much in Suspition: for before the maiestie of a Prince none will come not adorned with an outside looking honestly.

Of the best deserts there ought to be the greatest care, *Niuno più facilmente inganna gli altri, che chi é solito, & ha fama di mai non gli ingannare*: So is there no way left him to vnmaske dissembled faces, but Suspition, which though it sometimes erre, yet more often it is a true Kalender of the seasons of tempests, and dangers.

Among these States, Suspition and Disimulation are to be allowed, as being the Handmaydes of Policie, they ought to be conuersant among them, not to offend, but to defend: not in respect they are men, but in regard they are Princes, whose lines trauell among dangers: & therefore ought warily to keepe this case of Pistols continually ready charged, & bent. But downwards they are not to be allowed, not disimulation at all, for in a priuate Fortune it is a fearefull basenesse, and a cowardly shift: neither more Suspition then will serue to looke vpon our liues, to obserue whether we goe backward or forward in

Vertue:

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Vertue : for we haue neither poysons, nor any other kinde of treasons among vs: our enemies are more open, & touch vs slightly, & yet so plainly, as without the spectacles of Suspicion we may see them.

Thus are things different in name and nature, according to the possessor : and as Princes and priuate men differ in the outward magnificence, so in their inward mindes. To a low fortune belongs simply the vse of Vertue. In the other she must be often changed, not into vice, but to looke alwaies like Vertue: their Operation must meete, but their preparing must differ; the one hauing to deale but with himselfe, may go on directly; but the other conuersant with multitudes, must sometime go about, and seeke out by-waies; which action in him may be vertuous, though in the other it would be termed dishonest,

Essay. 5.



Essay. 5.

Of Loue.

IT is a pretty soft thing
this same Loue, an excel-
lent company keeper, full
of gentlenesse, and affabi-
litie, makes men fine, and
to go cleanly, teacheth
them qualities, handsome protestations;
and if the ground bee not too barren,
it bringeth forth Rimes, and Songs full of
passion, enough to procure crossed armes;
and the Hat pulled down: yea, it is a very
fine thing, the badge of eighrecne, and vp-
ward, not to be disallowed; better spend
thy time so then at Dice. I am content to
call this Loue, though I holde Loue too
worthy a Cement to ioyne earth to earth,
the one part must be celestiall, or else it is
not Loue.

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I

Essay. 5.

I hope I shall not offend Diuinity, if I say the coniunction of man and wife, is not Loue; It is an allowance of Gods, & so good: and the name of it, I thinke, two honest Affections vnited into one.

If this be so, what becomes of all the rest, which are counterfaits, and yet begge vnder the passe-port of Loue? *Loue thy neighbour as thy selfe*, that which comes nearest to Loue is this, man with man agreeing in sexe: I cannot thinke it is so betweene man and woman, for it giues opportunity to lust, which the purenesse of Loue will not endure.

Among all Affections, that of *Socrates* was the best, who sought to better the mindes of his familiars, and loued a good witte, & inclinations to good, and sought to confirme them in that.

I laugh, and wonder, at the strang occasions that men take now a dayes to say they loue.

If they meete with a fellow at a Feast, or in a Pot, If their Delights be any thing a Kinne, or their Faces any thing alike; If their Countries be one, or their landes neare adioyning, If they be both rich

Of Loue:

rich, or both poore, or indeed if their new-fangled inuentions can finde out any occasion, they are sworne brothers, they will liue, and dye together; but they scarce sleepe in this mind, the one comes to make vse of the other, and that spoyles all; he entred this league, not to impaire, but to profit himselfe. I can compare prosperity to nothing so rightly, as to the promising plenteous fields of the Egyptians, which were deuoured by the numberlesse troupes of Flies: You cannot haue the one without the other: Flatterers deuoure the Inheritance of Fortune, who while she hath no neede of them, looke like Bees that will not be vnprofitable: but be once driuen, and let Poverty bee your Arithmetician, you shall then see they brought nothing to your stocke, but fed vpon it, and then you shall easily discern them to be Drones. There is no Loue vpon the earth, God loueth vs vnderferuedly, and some good men loue and feare him: It is Loue from this last, because God is a partie, or else it might be affection, not possibly Loue. Loue is diuine, and eternall; Affection like our flesh,

D 2 momentany

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momentany, and mortall. If I could bee sure of them, I would say I loued too, and make men say they are my friends: but it is an vncertaine trade this louing, and stands vpon such a company of circumstances as I like it not. I make no differences betweene common louers, and common whores, they both flatter, and make the name of Loue their Bawdes to serue their particular pleasures. For my choise of friends, vertue shal be the ground worke, and so I may build surely. Let his fortunes be what they will, I care not, yet if I might choose, I would haue him poore, for so I might easiest shew my affection to him, and profit my selfe by him with least cost: for I hold obseruation much more precious then wealth, and I will rather giue him my purse then my time.

Essay. 6.



Essay. 6.

Of Friendship & Factions.

SINCE the necessitie of our infirmities hath added this curse among the rest, that it cannot enjoy a peacefull amitie, it is necessary that wee provide our selues of an Antidote against this poison: since our loue will not, or cannot be vniuersall, let vs make it happie in the particularitie, and loue well what is well worthy to be beloued. Vnder this name of Friendship, which name commonly to our vnderstandings, is the messenger of Peace, is included much danger: for, to leaue a friend, testifies either inconstancy, or treachery: and to bee constant, is not without perill. In the choise rests some appareance of safetie.

Essay. 6.

In this choise there ought to be much vigilancie, for vntill the mariage of loue hath coupled paires, wise natures are timorous in dilating themselves: and after that celebration, it is irreligious to diuorfe a friend though guiltie of many deformities. Yet must we not entertaine the humor of neutralitie, for

La neutralità non assicura da nimici, o questa non conserva gli Amici.

No, from the vtmost happinesse of man to his basest contentment, it is not tollerable, neither Religion, nor nature allowes it: we must then choose, we are compelled to choose: but here is diuersitie, the choise of a great man differs from a priuate man, the choise of a friend, from that of a faction. It is for a meane fortune to thinke of such as are able to better his mind, for a greater, of such whose strengths are able to vphold his fortune. In friendship I wil regard vertue, in factions power vnder this olde sentence, *Simile simili gaudet*: there was once much certainty, but now pollicie can put on all shapes, so that

Of Friendship and Factions.

that the Wolfe and the Lambe are hardly to be distinguished, either by their habit, words, or actions. It is lesse difficult for persons in indifferent estates to make their chollse, then for great men; yet onely safe to pouerty: for there he must be in loue with himselfe, or nothing. Well as I am, let him pace by me often, & (as Hunters do) let me se how hee behaues himselfe, hot and colde: let me see his motions in anger, heare his opinion of all things, try him with me, and against me, whether he loues what I loue, what he holds indifferently, what vehemently: If he fits you, obserue then whether he comes faster to you, then you to him; If he be very forward, beware; for either he is a common friend, and so no friend, or else he meanes to betray you: they are surest, that are wonne with labour, and certaintest that are purchased with difficulty: for an open prostitute man, or woman, is loathsome, and flexible. Your friends estate is to be reckoned among your cares, for if he be too low, hee will haue occasion to vse you too often, and his barenesse promi-
feth little helpe: if the vertues of his pouer-

Essay. 6.

tie be worthie to be knowne, be his acquaintance, not friend : so doth your liberalitie come voluntarily from you, and not exacted, & lesse serues in charitie then when it is commanded by friendship. That part of Friendship which commands secrets, I would not haue deliuered too soone, this is the preciousst thing that you can giue him : for thereby you make your selfe his prisoner : vntill his Aduice, or assistance requires it, hee should not haue them, for it may be his honesty would keepe them, but his tongue cannot : feare or corruption doth much with men, especially when the discouerie endangers not his owne body. Our respect heere must be much, for our thoughts in other cases may for our safetie lawfully be mingled with poyson of suspicion, but in friendship, nothing but friendship, and opennesse. It is dangerous if we enioy a friend much our superiour, to doe him Offices not easily requited, such impossibilities make him desperate, and desirous to cancell that Obligation with some Action, that you shall not afterwards be able to complaine of his ingratitude. To these I would performe

Of Friendship, and Factions.

forme duties, rather giuing assurance of fidelitie, then of themselves assurance. For Princes, or great fortunes I think it much more vnsafe, since they cannot easily determine, whether they loue them, or their fortunes, whether this league be entered for a mutuall safegard, or for the ones particular, and it is the more dangerous, since the name of a common good authoriseth this breach.

Among these, if there bee equalnesse, the more benefites the one part pulles from another, the more safetie the receiuer is in, for they will be carefull of him, because part of themselves is in him, and not denie to doe for feare of loosing what is done.

Sertorius the Romane, saued his life with beeing indebted to his Captaines: and many States at this day, hold other their friendes not for loue, but for feare of losse, it being an Hostage of most securitie. Alliance among these doth much, for the mingling their bloud with others of power, makes them strong, when theirs cannot be shed alone, but others are in like danger of losse. Thus much
for

Essay. 6.

for the head: but heads can plot, not execute, and therefore they must haue meaner fortunes tyed to them. Generally beware of imparting too much to these, for though you were before a lord, you become now a seruant, specially if the secrets were of such importance as may promise a more liberall entertainment among your enemies. They are many instruments that come vnder the vse of Greatnesse: If himselfe be wise, he needes not entertaine many wise, and those few where they may doe good farre off: for wit is a searcher, and ransacks euery corner, somewhat too much, for it is good, going inuisibly sometime. The nearest I would haue naturally simple, honest men Appendices farther off that attribute so much to my knowledge, as to performe, not to examine my commandements: some for their Alliance, others for valor, a few for discretion: some ambitious, for that is a qualitie that great matters may be wrought out of: Lastly some honest, some dishonest: Poysons as necessary as holosome Simples, if they be in hand able to prepare them.

Since

Of Friendship and Factions.

Since Diuinations among men are vn-certaine, if Factions be so equally peised, as it is hard to determine which side will be victorious; to remaine wooed by both parts, before wonne by any, is wisdom.

Shall it be objected to me, that the respect of right ought to carrie me? I thinke so too, if my power might giue Right the vpper hand; but I do wrong to sinke with Right, for so Right looseth a Champion: & headlong to run into mischief is not zeale, but desperation.

Heere must bee obserued how you stand to both factions, whether allied, or more beholding to one then the other: for if tied by any of these respects to the weakest, the strongest will be iealous, and then of force you must be a cold enemy, for you must not thinke to be entertained as a friend. Beware of entring into any where there may be hope of reconcilliation, for that is commonly wrought by the deaths of the meaner parties: so was it betweene *Tigranes* and *Mithridates*, they were both holden innocent, & their seruants to make them innocent found guiltie. The like in the time of the *Tri-*

umviri,

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unionie, where the scale of their concord was the deliuering the seuerall vpholders of their Factions one to another. To conclude, speaking of this, euery way appears danger : but since necessitie inforceth, let circumspection arme necessity : the friends of a private fortune are lesse dangerous : in greater there is more gain, and so more losse; He that stands without, stands naked, and subiect to euery storme, who vnder-propped, so long safe, but no sooner loosened, but ruined: Too much suspicion begets trechery; an obstinate beliefe, is dangerous folly. *Clarissima sententia, Confidere paucis* : the next following is too strict, yet a sentence; *Sed clarior est altera, Confidere nullis*.

Essay. 7.

Essay. 7.

Of Aemulation.

I Doe not thinke there are any acquainted with enuy, but some old withered foolish creatures, who we say haunt our Beere-fats, and our Cattell, such as we call witches; but with Aemulation the refined issue of Envy, every one is acquainted: yea the most noble spirits are most familiar with it, and they doe well.

I loue not *Socrates*, nor *Cesar*, nor none of these ancient glorious ones so well (in plainnesse I speake it) but I could be content their good sayings, or good actions were mine. I would haue them willingly with the appurtenances, and with the paines, and cost they were purchased with: but since I cannot haue them

so

Essay. 7.

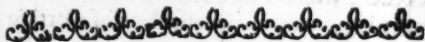
so, I will take patterne by their example :
I will liue temperately, and loue valour to
archieue the like Ornaments.

Doe ye not thinke Aemulation doth
handsomely heere? Yes, yes, without que-
stion she is the verie spirit of whatsoeuer
tastes well. When we begin to liue, we are
naturally giuen to follow what we know,
& so we liue vanquished by pleasure, vn-
till Adwise or Discourse tels vs the way of
Vertue, and commends it; and at that time
we onely apprehend the commendations,
and would faine procure the like: thus is
Aemulation the baite of vertue, for looking
into the sweetnelle of the reward, we vn-
dertake the labour. Behold the power of
vertue, euen they that dwell not with her,
but speake of her, it makes their speech
gracefull. I remember the time when I my
selfe was thus caught: I heard the report
of the vertuous, and presently I emulated
the Discourisers good deliuerie, and began
to get his tale by heart: but vpon the re-
petition I began to thinke, if speaking well
were so gracious, how excellent would it be
to do well? thus the Aemulation of good
words, begot the Aemulation of good
deedes;

Of Emulation.

deedes; which one day may come to the ripening, and to the effecting of worthie matters. Come then, put away your rustie tradition, all you that thinke not thus: banish not *Emulation*, except you determine to haue all your yong men vnthrifts of their time, for thus youth must be entered: marrie for age, Time hath brought them nearer their graues, and therefore let them a Gods name, loue Vertue for her own sake: let them define Vertue, and her reward inuisible: but those that are now in the quickest of her sensibilitie, must see her in a bodie sensible, or they will not know her. Parents thus wrap your Aduices, for I neuer beleeued any aduice of mine, vntill the application of their speech came to persons knowne, and so quickened me vp with an honest *Emulation*.

Essay. 8.



Essay 8.

Of Praise and Glory.



O the thing so full of perfection as nothing can bee added, Glorie must be attributed : for it is a title onely due to the extreame point of all perfection, to things acknowledging an originall Praise: Glory goeth vpward, and is the Attribute to God; Praise the reward of men reckons downward, challengeth nothing respecting his worthinesse, but that there are worse, and so much goodnesse is allowed him, as to ouercome ill in comparison : we must giue glory then, not vsurpe it, but praise is allowed vs, and we may safely loue it for Vertues sake, to whom it is so nearely ioyned ; as to contemne it, shewes a minde either stupified, or shamelesse.

Wee that are left beggers by our first
Fathers

Of Praise and Glorie.

Fathers vnthriftinesse, we haue onely a possibilitie to recouer left vs: wherefore Vertue comes hardly to vs with difficulty and paines; neither will our pouerty permit vs to be content with reuerfions, and to possesse the reward of our trauels after our decease: and therefore God hath giuen vs vpon deserts, the liuelihood of praise, and after death, the recouery of our first rich inheritance: so that vertue hath praise here, and eternitie hereafter. This praise must be deriued from vertue, for we must loue deserts as well as rewards, or else our mindes are mercenary.

The respect must onely be to Vertue, which obtained, the rest are obtained, without which, to snatch at praise, is vaine-glory, at heauen, presumption. Accidents cannot stand without a substance, neither haue these separated any Essence, but are rather names then things: Vertue must beget them, for without her they are not. Let vs see vertue then, and afterwards Praise: what comes within the circuit of our thoughts or deeds, may be adorned with vertue: to thinke well constantly vertuous, and vertue giues it praise: is for
E deeds

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deeds are begotten by thoughts, and good deeds without good thoughts are not. In things indifferent a gracious ornament onely is obtained: Thus are our habits, and part of our behaviour, which depend vpon occasion, and are either gracefull, or disgracefull, according to time and place.

Courtesie, liberalitie, gentlenesse, and such like, are outward vertues, and termed the parts of a winning behaviour: good they are, not to be misse, but yet not the end of the desire of Vertue. But shewing our chiefeest treasure, we must bring forth Temperance, Fortitude, and Patience; so ample is the scope of their perfections, as what else in mortalitie may bee named, comes within the compasse of their Dominton.

Temperance is the hardest lesson, so contrarie it is to our appetites, so seldome vanquished: but this difficulty is rewarded with the most resplendant shining of all: for Fortitude carries safetie with it, and present commendations: Patience often proceeds not from the rebutting choller, but from a coldnesse of constitution: but to possesse Temperance, there

Of Praise and Glory.

is no Temperature helpeth, for none are so weake, as to want abilitie to maintaine Desires, and Affections: none so defining Fortitude, as the pleasing their sensuall appetites, shall bee called cowardise. It is a concealed victorie, therefore not so neare a neighbour to commendation: no nothing can challenge part of his conquests, for all Tempers, all strengths, all bodies haue affections, therefore to this belongs the title of supremacy. *Fabritius* pouertie as he vsed it, was fuller of Greatnesse, and Splendor, then Riches, or any purchase of riches: the *Giuers* liberalitie was nothing so magnificent as the refusers temperance.

A follower of *Alexanders*, denies the wading through a deepe carowse, for feare of needing *Aesculapius*: so is it with all intemperancie, which is most needie, when most full. We loue libertie, and yet loue intemperancie, which is a slave euer hungry, and asking assistance. *Diogenes* at a Faire full of those things which curiosity and housholders call necessities, proclaimed his abundance such, as not to haue need of those things: the riches of

his minde was so full, as it could take no addition of contentment from those outward gawdie trash: how rich was this fellow in a Tub, over the most worldly rich, that with riches, are haunted with humorous and licorous appetites? Fortitudes circuit is more limited, her strength being destinated to bee conuersant with dangers; how like this Vertue lookes to Temperance, since feare is naturally the companion of danger, but Fortitude abstaines, and in this abstinence resembles temperance: what armour can promise mortalitie more safetie then this, which beating backe feare, looseth nothing with oversight? and if it must be death, *Un bel morir tutta la vita honora*. I know not how I shall entertaine this closing point of our actions, because all things not past are among vs vncertaine, but I hope well of my selfe, so much I loath an effeminate bewailing, which hath taken away all pity from me to see men so foolishly compassionate of themselves. *Socrates* saith, Feare would faine seeme wile, taking knowledge of what she neuer knew. Me thinks for anguishes and paines, *Marius* should strengthen

Of Praise and Glory.

strengthen the backe of our resistance, when vpon some discale of his legges, without frowning or crying, or being bound to any thing but wisdom, he suffered the Surgion to search, and cut, and mangle, and cauterize the veines of his legges: hee would haue serued the other legge so, but that hee thought the discale not worth the curing: thus expressed hee his paine, and yet seemed not touched with paine: It was a pretty triall, and hee that vpon the like, cannot perswade Magnanimitie to resist weeping, let him obscure himselfe, and make account to doe nothing but preuent paine, and resist infirmities with Physicke. When Fortitude feeles oppression, and an impossibilitie of being victorious, to elchue rashnesse, desperation, and fury, shee turneth to patience, which defends her from being overcome though vanquished. No Fort can compare with the strength of this, which suffering makes affliction angry, rather then her selfe moued. Nothing here is comparable to the vnmoued disposition wrought by Reason. The earth stands necessitated because it cannot go, things vn-

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sensible because vnsensible: but to haue the feeling of calamities, to bee shaken with the windes and tempests of chance, and mortality, and yet not to be loosened, not in danger of falling, is most beautifull, the most happie, and the most renowned blessing of man, so full of perfection, as drawing liking to that extreame pitch, as it ends with admiration. Who enioyes this Vertue really (for there are counterfeits resembling it) hath the preciousst iewel of the world. The vertue of stones expelling poison, skinnes, bewitchings, and thunderclaps, hearbs, spells, and incantations, are not comparable, they are poore in vertues, and perhaps estimation in spite of them gives them qualities: and though they haue them, it is commonly but one: but Patience resists poysons, bewitchings, thunderbolts, spells, incantations, and all calamities whereto our life is subiect. Tradition saith some things will foretoken a mishap, and break before the event: but patience in the midst of calamities breakes not, no nor cracks.

The attribute of these outward iewells
of

Of Praise and Glory.

of estimation, if wee receiue good by them, must go to them: but all these blessings light vpon our selues: wee haue not onely the happinesse of safetie, but the sweetnesse of not receiuing it from another. Lastly, no casualtie can depriue vs of it, for wee loose our selues of it: nor can we be vanquished with missing it, since hee parts from himselfe that wants it. All these blessings are the trapers of the furniture of patience, which no power, no strength, no authority can make recreant. Then Praise bring the garland of victory, the Chariot of Triumph to adorne this Conquerour, and Fame out of the mouth of Enuy hale commendations, and praises: who denies the attendance of his tongue vpon this Trophee, let him be cursed with being not capable of vertue.

Thus Patience, thus Fortitude, thus Temperance, if Temperance, if Fortitude, if Patience be vnited, one is not enough, nor two, the consorting Harmony, is not full enough: besides wanting one, the contrary not wanting, duskes all with counteruailing vices: but to be complete, is to haue all, from which though wee some-

times slide, let not that discourage vs, but
vp againe, and haply with being over-
come, we may learne to overcome, which
yeelds the contentment of being victori-
ous: victory brings forth praise, and praise
ends with eternitie, eternitie to our name,
and to our soules. Praise is the breath of
fame, which if overcome by Time, Eter-
nitie reuengeth, and ouercometh time, and
in despite of his worne-eaten consump-
tion liues in our best part, our diuinitie in
that, a life full of ioy, and knowing no end
of ioy, carried to the height of blisse, by
the wings of Eternitie, and contentment,
whose incomprehensible happinesse none
can imagine, that are not happie in the en-
ioying eternall contentment.

Essay

Essay. 9.

Of Entertainment.

Here are but two causes that pul on Ghests, Loue, Businesse: I must in good nature make much of the former; and the latter, necessitie inforceth me to entertaine: but I like not to dwell vpon these. A short time may satisfie visitation, & busines not hindered by complement cannot last long.

Me thinks I should haue done now: It is tedious to meete with a fellow that will stay to day, and to morrow and the next day, on purpose to say he loueth. If he feare my memory, that he thus reiterateth Loue, let him giue me some token of remembrance: this tarrying perswades me rather the contrary, he is my enemy that thus

Essay. 9.

thus eats vp my meate, and Time, without any cause that perswadeth his stay. Truly the name of a good fellow is so deare a title, that I had rather traffick with courser stuffe, & be called parsimonious, yea miserable if they wil; It smarts not halfe so il as the phrase, *Every bodies friend but his owne*. I know some whom modesty restraineth from telling Impudency their faults. Alas good Vertue, that thou art growne a coward, and darest not discover thy selfe. Well, I haue a medicine for these people, I will not be consumed liuing by these wormes: what's your pleasure? this is my answer, farewell.

These words haue an excellent vertue in them; they deliuer you to Solitarinesse, the mother of Contemplation, they keepe your house sweet, and at dinner if you like a dish, it is your owne fault if you haue it not cold. When occasions grow so desperately mad, as in despight of me they will hale me abroad into throngs, and great assemblies, he that entertaines me, I will him, speake to all, reserue a strange familiaritie for the best, & my good word, and courtesie generally. I haue knowne some affecting

Of Entertainement.

fecting Courtesie ouerthrow their labours, with not hauing choise of Complements, but confounding a Gentleman, and a Peasant with the likenesse of salutation &, farwel: they were too blame to set vp shop so ill furnished. As men differ, so must their vsages & respectes, not to all, *I am the servant of your servants servant.* In truth I am naturally kind, and pittifull, and would gladly giue every man a testimonie, that I neither hate, nor contemne them. I will speake, and pittie, and lament with all, and to some giue my time without a fee, but not destroy my selfe for their sakes: they are no Gods, I need not sacrifice my selfe; there is cruelty in this courtesie, I must not do thus: marry any kindnes that shortens not in the spending, that makes not the purse emptie, & the household-booke rich in *Items*, I am readie to be their Host, and to entertaine all: but to keepe open house vnill I shall be compelled to shut vp my doores, must be pardoned me. I haue a purse, and a life, and all I am for some fewe; but they are indeed but a few
Non omnibus Dormio.

Essay. 10.

Essay. 10.

Of Ambition.

WE are all in darkenesse, the Sonne, and our eyes helpe not: for we see by them, trees, and woods, mountains, and men, but the light of reason is clouded: so doth our discerning but beget Opinion, and when we haue said we thinke thus, our knowledge is at the farthest. My steps are the steps of mortality, and I doe stumble and stagger for company, and crawl rather then goe; yet I desire to get further, and to discouer the Land of light. To this end I reade and write, & by them would faine catch an vnderstanding more then I brought with me, before decrepitenesse and death catch me.

Cicero exacteth an extraordinary knowledge

Of Ambition.

ledge from his sonne, because of his hearing, and conuersing with *Cratippus*, Me thinks more should be expected from me, who haue had, and carried about with me, the excellent Philosophy of a soule. I am now come from conuersing with Princes, great spirits, and high fliers, Historie hath possessed me last, a knowledge meetest for vs, since most of the rest are supernaturall, and not of so readie vse: our thoughts heere runne leuell, and may overtake, for they are earth, and we are earth; the rest haue too much law; it is a great start to be as farre as heauen before vs. What we call licorousnesse in children, greedinesse in Clownes, miserie in couetous persons, the same is ambition in a higher fortune: the head of this humor is one, but in the disposing takes seuerall passages. To aspire is Ambition, which is hope attempting, heere hope is abused, which is given to man not to cline with, but to keepe him from falling. It hurts not for all this, if we would allay the vigor, and prepare it, as we doe Quicke siluer, which killing, cures. I would giue men leaue to look vpwards to make themselves apt, & nimble to leape:

let

Essay. 10.

let them a Gods name loue learning, the experience of youth : let them obserue, & be expert in the knowledges of men, and their actions, let them be iust, temperate, and vertuous, all this time it is not ill, it makes them more industrious, then perhaps vertue could so speedily: but to looke vpwards, and sinke into the earth, to haue a high minde, and then to bestow intollerably worship vpon a great man, meereley because he is great, I like not. I doe not thinke but Vertue apparrelled in a true magnanimitie, must speed as well a seeming good in insinuating basenesse: and I would rather choose to rise by louing distressed vertue, then by adoring pompe; it is much more cleanly, though more dangerous. Men mistrust themselves when they trust more to pleasing, and soothing, then to their owne inward graces. If I be honest, valiant, and able to manage great matters, doe I not abuse them to flie for preferment to flattery, base seruitude, and admiration of their actions, who are worthy to be disdained? It is worthinesse to plucke Honour from dangers, & hazards, to aduenture famishing in a siege, to be the first

Of Ambition.

first at a breach, to lay hold at the grapple-
ling of ships, vntil the losse of both hands,
& then to hold by the teeth: this is the way
to honour directly; for which if there be
not recowpence, vpon their heads let it ly:
Comfort cannot be wanting to these men
of valour, that they haue restored to their
Countray, the blood, their Countray once
gaue the. Are not these vertues better then
to wooe prefermēt as if she were a wench,
to send presents to praise all, because we
like some; to dance among the creatures
of seruitude three houres before our God
doth rise, & then to thinke well of a nod
for recompence? I do not think it pride in
my nature to abhorre these, but a good safe
care to keep her self from bemiring: for we
must not counterfeit, if we worship *Baal*,
we are no Christians: and he that declines
to their adoration is not honourable.

I like well of *Augustus*, his choise of
Senatours: Let him trie me thus a Gods
name, and reiect me if he list: I will sub-
scribe to his wisdom, but neuer be bound
to be the register of his Glorie, nor to
make offerings to him, to pay, to pray, and
to serue; Let them that will guild ouer
their

Essay. 10.

their fetters with the name of Policy, call him a good Polititian, that can thus temporize, I thinke he is a slaue borne, meeter to feare then loue, let him be whipped, not cherished. Thus I thinke seriously, though I write it in my talking stile, it may be it is the better, for commonly he is not stricken againe, that laughes when he strikes.



Essay. 11.

Of Discourse.

IT is a pittifull thing at great assemblies, to see how the rich, and gay, will ingrosse their talke, and how basely they vse that commoditie, not a word able to profit a Hackney-man: they send away Time worse apparelled then their Horse-keepers, poore and naked of what is precious, but loden with straw and durt, good only for Thatchers and Dawbers.

Of discourse.

bers. At this time I suffer much, specially if I would choose rather to fill my eares then my belly, I wish for Fiddlers to confound them, or any noyse saving theirs. I would at this time loose my memory, for shee is couetous & takes all, & with this she will pollute all, make all taste of Barbarisme.

In this time my eye wandering to finde a handsome cause of Interruption, meets with a fellow in blacke, backe againe they come with their Intelligence, and tell me they haue found a Scholler. I goe to this Vessel, and thirsting after some good licour, hastily pierce it, when there issueth medicines, or law tearms: alas, it is either a Surgeon, or an Atturmy, my expectation hath broken her necke. Well, these are places to grow fat in. not wise. Let vs traile somwhither else, to the Vniuersitie. Their discourse is good, but too finicall, you vndoe them if you suffer them not to goe Methodically to worke. *Nego maiorem, aut minorem, probo, ipse dixit, &c.* I like not this, except his aduersarie be a Fencer too, there is no vnderstanding one another: It is a generall fault among the best professions: For Mercenary, and Mechanicke, it

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skills

Essay. II.

skills not: It becomes them well to discover themselves by their speech: but a Gentleman should talke like a Gentleman, which is, like a wise man: his knowledge ought to bee generall, it becomes him not to talke of one thing too much, or to be wayed downe with any particular profession. Heerein I admire *Plato* his Description of *Socrates*, who although a Souldier, and a Scholler, yet hee discoursed still like wisdome, which commands ouer all. One knowledge, is but one part of the house, a bay windowe, or a gable-end: who builds his house so maimed? much lesse himselfe; no, be compleat. If thy Ghests be weary of thy Parlor, carry them into thy Gallery: Bee thus, but yet if thou meetest with a fellow, that would faine shew thee he is a Mathematician, or a Nauigator, be content to talke with him of Circles, and Quadrangles, of the Poles, and Nauigating Starres.

There is another Creature that weyes euery word, and will be sure to turne the *verbe* behind, affects elegancy, and to be thought learned: this fellow is formall, hee robs himselfe of his commendations, with
this

Of Discourse.

this pre-meditated course : men looke for much, where they discern such a preparation : besides methinkes he dresses Truth and wisdom too gawdily. It is the Country fashion to sugar ouer what is naturally sweete : hee profits not his Auditory.

I knew a Country Church furnished with a Clocke, whose hammer was stricken by an Imagelike a man, vpon the wheelles stood a Catte, which when the Image strooke, made such haste away, as the Parishioners when they should haue wept for their finnes, and were moued thereunto by the Preacher, laughed at the Cattes nimblenesse: so is it with this mans hearers, they catch at some prettie sounding words, and let the matter slip without any attention. Let Ape-keepers and Players, catch the eares of their Auditory and Spectators with faire burnbaste words and set speeches: It shall be my course when I must discourse (but I had rather heare) not to loose my selfe in my tale, to speake words that may be vnderstood, and to my power to meane wisely, rather then to speake eloquently.


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Essay. 12.

Of Censuring.



Here belongs a dutie to euery action, they are our preciousst Issue, beeing ours alone diuinely descended, the children of our soules, we must name them, our Censure is the Gossip, the names good, or badde. There was a time of no distinction, for all were good, and then Praise was superfluous, for they had motions, and instigations more excellent: but now wee are so ill, that they deserue thanks that are good, and must be cherished: for vice hath perswaded custome, that to call naught naught, is vnciuill, and dangerous. Things in suspence come on-ly vnder Supposition, and Iudgement will

Of Censuring.

will not turne herselfe into Opinion with meddling with vncertainties. What's past in the power of our Censure, and it were pittie it should be prohibited, since experience doubles our naturall discretions, and discourse adds to experience, being the Censure throwne vp and downe in our brains, vntill the wisest with the strength of Reason, determines it. We are not without scandalizing, and reproaching vaines, but they are occasioned either through enuie or malice, too foule and mis-shapen mothers, to beare so faire a child as reformation: yet I haue heard some wise men hold that venome of enemies not vnprofitable, that discouers our imperfections: what an unhappie and monstrous world is this of ours, where the best Offices are performed by our worst acquaintance? For friends either wee choose them ill, or corrupt them, or there is no choise, I feare the last, yet I thinke it possible, if we be good, to make them good: but our cōuersation is to delight, not to better, wee haue commerce, & traffick with our goods, not our minds: Herein let me register my particular happinesse, who haue parents

more carefull of my mind, then of my body, whole aduice or example, if I will follow, I cannot ſtray.

But in this paper I was determined to ſpeake more generally, for particularities are offenſiue: Which tender affection of ours, though I abhorre, yet I meane not to hazard my ſelfe with innouation. I will aduenture my opinion, but not my ſelfe for my opinion. Whether it be ſolitari- neſſe, or my conuerſing with bookes, or that my youth hath not beene worthy of graue acquaintance, I know not; but the greateſt number (me thinks) are out of the way: their project, the end they deter- mine at, is low, and baſe. Since Time hath diſtild our bloods, and ſeparated vs from the crowde, I hold nobility bound not to commit any action taſting of a degene- rate humor. Our ſoules though they can here take no eſſentiall addition, yet in titles they do for our vertues ſure we were firſt preferd: our ſoules; which is the de- sert of our ſoules, they are gentlemen, and we ſhould apparrell them: but wee attri- bute all to our bodies, we feede them well, and cloath them richly, ſo that wee haue
Gentlemens

Of Censuring.

Gentlemens bodies, and slavish mindes ;
nay euen our bodies,strip them of cloaths
and worshipping. sate our minds,being grosse,
and thicke ribd, apt for nothing but a
chaire with a backe,and a paire of slippers.
Ease and formalitie, are the highest wee
reach at,and like seeming Fencers, wee are
meeter for a flourish, then defence. It is
the comfort of sorrow,to search the cause
of our mishaps: for this what shall we say,
that ambition is a fault,and Quietnesse a
blessing? No, but that our educations are
rude,and we are blinded with ignorance.
I dissuade every worthy spirit from the
enticements of Ambition, and Quietnesse
I hold blest;But I hold not idlenesse to be
quietnesse, but that, that peace is good,
which authoriseth the exercising good-
nesse.Beside the bond we are obliged vnto
our Countrey, euen for our owne satis-
faction (me thinkes) we should be more
industrious. I durst venture my life,there
is no pleasure so sweete to age,blinde,and
decipit,and by time robbed of all Health,
and Contentment, as the meditation of
good deedes : It is a rich inheriance
which the father hath, and the children

haue, and the whole houshold is graced with. If we be asked how we haue liued, how are we pierced, how cowardly our sloath serues vs, leauing vs without all defence? Place two men in equall fortunes, the one the seruant of Vertue, and of his Countrey, the other of idlenesse, & pleasure; fooles may determine him happiest that eates most meat, and keepes most men: but after their deaths, the eyes most pleased with vice, cannot but acknowledge what a huge distance Fame makes betweene their memories.

I haue knowne the extremitie of this idle life, and of the other I haue had some litle taste, and euen that taste I so much preferre, as I reckon not my life from the time of my birth, but from this day, how much they differ, what a tranquillity there is in the one, what wretchednesse in the other, how pleasing a sight is the inward aspect to the one, how horrible and fearfull to the other, that by mine owne experience I can affirme, I was afraid to think of my selfe, and neuer durst aske account of my owne life: their discourse and familiarity how vnlike, this life able to better the

Of Censuring.

the Auditory, to set forth Vertue in her fairest colours, the others motions like the pennymotions able to stirre, and stare, and downe againe. Wee patch and lengthen our hopes with such fraile and slender stufte, imputing our misfortunes to our Destiny, and to the time, like *Tiberius*, asking a Gard of the Romane Senators, saying his loue had purchased the hate of the Comon-wealth, when it was his vnmeasurable crueltie. Neither in publike, nor in priuate liues, need we be in this aduventure, it is no bodies fault but our owne: for Fortune hath no power of Wisedome, but of Sensuality, & of liues that swimme and nauigate without the Load-stone of Discretion, and Iudgment. I am brought in this Theame, to write with more then an ordinary vehemency, so certainly doe I know mans happinesse to rest in the managing his owne time: Euery man may be blest, and rich in perfection, if his owne dissolutenesse, and vnthriftnesse, incurre not the contrary. I wish we were all thus carefull, and if I can, I will begin, which I should the better performe, if a generall consent of amendment were in euery bodies

bodies minde. Let vs one helpe another with laying open our discales to one another. If our titles in our lands be neuer so little cracked, or seame-rent, we sweat with our blacke boxes, wee are diligent in searching to recouer them: but our minds are seam-rent, cracked, and bawdie, but we aske no helpe, nor endeouour to do any thing but to conceale them. For euery headach our vrines knocke at the Physicians doore, and we are inquisitiue about the state of our bodies, but our conscience may exclaime, & cry out to vs, how sicke, & tamished our soules state is, but wee wil not heare her. Times past were not more carefull, but imployed their care more worthily: I will be bound in the Roman Commonweath, in the time of one mans consulship more excellent deeds were performed, then there is now thoroughout the world in many yeares. Who can match me, *Scuola* burning his hand without motion? Where is there a *Rutilius* that will prize his Commonweath so dearely, as to run into the iayes of torment, and death? No, we draw not cuenly, but are carried away with particular Humours.

Lawes

Of Censuring.

Lawes and inforcements, must keepe vs from the extremity of ill, what slavish mettalls are we made of in the mean time, that choole to feare punishment, rather then to loue Vertue? I blame nothing for this but Custom: It is in her power if she wil to make shame smart, as ill as whipping.

Lawes keepe but the dregges of a Common-wealth in obedience, and them onely from being too ill, but vpwards it prouokes them not, nor any thing but Custome, and the estimation of Vertue.

All this time I haue built but the bridge I meane to trauel vpon, and not that annointed with a finical Exordium, I trauaile where I list, & when I list, & will not bind my selfe to more then I list. Let my feet be bounde to come into the hall before the great chamber, my head shall see which I list first.

I hate the dulnesse of my owne feet, and my horses, when I trauel, and cherish the nimblenesse of my thoughts which can flie ouer the world in an afternoone.

I am determind to speake of booke next, to whom if you would not say I were too bookish, I should giue the first place

place of all things heere. The best witte of man that euer was, not assisted by such helps as may make my comparison blasphemy, neuer brought so much into the world, as by their assistance hee hath had. When I heare a naturall man speake in his best, I can say but wittie, My commendations are at the farthest; but the tongue steeped in the true vnderstanding incident to learning, hath Wisedome for his reward. Experience doth much, but it is too full of scarres and wounds, and is bought with gray haire, and danger: when the other hath no lesse that hath trauailed but in his study. In a word propound any course sauing eating, and sleeping, and wanting this, you are maimed: euen in the life of blows, and warres, where strength seemes to beare more sway then vnderstanding, yet Armor, Discipline, Marshal-Aduantage of number, and scituation of the place; ends with the well tuned Harmony of an oration, whose force hath often beene as much as all the rest, and with the sweetnesse, added vigour to the harshnesse of Valour. Of Bookes, for both Philosophies I onely esteeme *Plato*, who doth
fo

Of Censuring.

so cunningly weaue them together, as (me thinks) he saith he is content to giue you knowledge, on condition you should bee honest. In the person of his *Socrates*, hee setteth downe one of the most absolute formes of life, that is possible to be imagined. I doubt whether hee were so well as his picture, yet *Plato* telles it so with the circumstances, as I am afraide sometimes by doubting, to do him wrong: If he wanted not very much, hee is worthy of admiration, if very much, of applause, being the onely man that euer I heard of, most innocent of entertaining a forced grace for some second cause.

Of History if you will haue mee show you the best first, I must begin, and ende with *Tacitus*, so graue a stile, so Iudiciall a Censure, and so piercing an eye into the designes of Princes, and States, neuer met in one man: he is so worthy, that I wish he were as rare; for I hold no eye meete to wade in him, that is not at the helme of a State.

For profitable Recreation, that Noble French Knight, the Lord *de Montaigne* is most excellent, whom though I haue not
beene

beene so much beholding to the French
 as to see in his Originall, yet diuers of his
 peeces I haue seene translated: they that
 vnderstand both languages say very well
 done, and I am able to say (if you will take
 the word of ignorance) translated into a
 stile, admitting as few idle words as our
 language will endure: It is well fitted in
 this new garment, and *Montaigne* speaks
 now good English: It is done by a fellow
 lesse beholding to nature for his fortune
 then witte, yet lesser for his face then for-
 tune; the truth is, he lookes more like a
 good-fellow, then a wise-man, and yet hee
 is wise, beyonde either his fortune, or edu-
 cation: but his Authour speaks nobly,
 honestly, and wisely, with little method,
 but with much iudgement: Learned hee
 was, and often shoves it, but with such a
 happinesse, as his owne following is not
 disgraced by his own reading: He speaks
 freely, and yet wisely; Censures, and de-
 termines many things Iudicially, and yet
 forceth you not to attention with a hem,
 and a spitting Exordium: In a word hee
 hath made Morrell Philosophy speake
 courageously, and in steede of her gowne,
 given

Of Censuring.

giuen her an Armour ; hee hath put Pedanticall Schollerisme out of countenance, and made manifest, that learning mingled with Nobilitie, shines most clearly.

I haue done with bookes, and now I will sit in iudgement vpon all those that my memory can readily produce, and it is no presumption, *L'evento spesso è giudice non imperito delle cose*: Seeing the beginning, and ending, the circumstances fall easily into euery head, especially considering my opinion of these things is no part of my faith, neither do I hold them so obstinately, that I will not do Reason reason & yeeld if I see cause. I thinke Courage in the time of *Alexander* the great, was a great Gamster, Pollicy at that time was not his crafts-master ; some vnderstanding they had in marshalling an army, in aduantaging themselues by the ground, but in more hidden points they were not then exercised : thus I thinke his Conquests the lesse miraculous : but yet from so young yeares, from so little experience, the heighth of his attempt was honourable, and his proceedings

things admirable: to keepe so warlike a people in so good a temper, argued a great strength of vnderstanding, yet doe I blesse no action of his more then the faire vsage of his female prisoners; considering their beautie apt to prouoke, his temper being fiery, not to endure prouocation, one of these resistances shines beautifully, and as *Cicero* saith of *Caesars* clemency, is an action purchasing glory without sharers. His foundation was answerable to so high an enterprise, sharing out his particular reuenues among his followers, which wonne their loue: for meane fortunes loue wealth, high Fortunes Glorie.

Among these, *Perdiccas* spake to my liking, who being offered an ample Patrimony, asked his master what hee would leaue to himselfe, *Alexander* said Hope, he desired to rest there too: excellently well plaied on both sides: he was a rare young man, whom Fortune followed, and with whom Death played good Fortune, for I thinke if he had liued, he would haue lost by the world, and growne downeward: so excellent was his youth: as I am afraid his Age would not haue bene answerable,
and

Of Censuring.

and then his Coruet would haue fallen out disgraceful, therefore he did well to die.

If the Senate of *Rome* had seene *Cesar* weep: that he was not vp as soone as *Alexander*, I thinke they would haue curb'd him shorter, but he offended worse in that iourney, when hee protested among his Companions, that the first place in a little village, was in his estimation more worthy then the second in *Rome*: I like not this opennesse, it was not sutable to *Cesar*, hee played his Game well, but there was no cast like the reconciling of *Cassius*, and *Pompey*, it wonne him the wager: Euen this one Action deserues a volume, for for there is much in it, but I will think the rest; and giue it onely a scratch with my pen: his Gouvernment generally was like *Cesar*, onely there rests two things that I am determin'd to touch: the one is erecting againe the Statues of *Sylla*, and *Pompey* throwne downe by their misfortunes, it was too late for their memories to hurt him; yet this clemency to his enemy, made his friends not doubt to speed well vnder him, & those indifferent to finde him a good Lord: this was well done.

G

done, The other as ill, that having brought a gouernment free to a particular, & fore-stalled all Dominion, not to bee content with the thing, but to thirst after the name of a Monarch, it was vnseasonably done, and in my opinion the hastener of his death. This puts me in mind of the contrary course vsed by the house of the *Medici*, who did pull the staffe of libertie so easily out of the peoples hands, that they had it before they were mistrusted: so by degrees did the sonne get farther then the Father, and the Grandchilde farther then the Grandfather, as if their soules before their communicating with their bodies had sate in counsell about it.

Augustus the heire of *Casars* labours, was borne fit (in my opinion) to settle a new erected Empire, *Militem Danis, Populum annona, cunctos dulcedine otii pelloxi*: he tooke the right course, for there is in the multitude a strength more then they know of, and in this new world, seueritie might haue brought them to tricks of Tassinesse, able to haue indangered their Rider, but hee loosened them, and gaue them lawes, and restrained the excelsse of the mighty,

Of Censuring.

mighty, things acceptable to the people, and with these good innouations, he turned their eyes from looking into times past, or practising to recouer libertie. But of all the Princes that euer my eyes haue met with in my reading, or my eares haue heard of by others, the only Polititian was *Tiberius*: his beginning was not ill, but full of wisdom, and somewhat vertuous, yet somewhat the better (as it is thought) for feare to be excelled by *Germanicus*, whose power in souldiers, wisdom to mannage great matters, and loue to possesse himselfe of great matters, was such, as *Tiberius* liued tealous as long as *Germanicus* liued: there was no lesse honest policy in *Germanicus*, who saw *Tiberius*, yet was not able to thinne him: After a great Conquest of the Germanes, markes of Triumph being set vp, *Tiberius* was mentioned in the Insculpture, and the conquerour left out, for he knew well the couetousnesse of Tyranny.

Tiberius couer with *Germanicus* was full of safetie, I cannot say honestie: first to remooue him from the government of France, where hee was strong in the loue,

and multitude of his souldiers, was vnder the cloake of rewarding his vertues with Triumph : Afterwardes an insurrection in the East parts was acceptable vnto him, to suppress which, hee sent *Germanicus*, whete he might bee nearer danger, remote from Loue, and conuersant with Chance; to effect which, hee sent thither *Piso*, by base flatterie to winne the Souldiours, and by opposing himselfe to *Germanicus*, to keepe forraine Princes from vniting themselves to him.

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Of Censuring.

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Essay. 12.

*Quippe etenim quam multi a
tibi iam fingere possunt
Somnia, quæ vita rationes
vertere possunt,
Fortunâsque tuas omnes
turbare timore?*

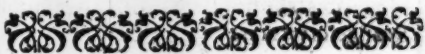
Tacitus makes one of the *Sempronii* not wholly to degenerate from his house for dying well, *Constantia mortis haud indigna Sempronio nomine*. I know not any thing so certainly in our power that carrieth with it more maiestie, & begets a more eternall and continuall Honour: nor any thing that wee may provide for so certainly, and not be deceived. Let vs a Gods name *Hoc agere*, when we liue, liue: and when wee are about death, tend our businesse.

Though we haue many examples notable in this kind among the *Græcians*, & that it was so conuerfant with the *Romanes*, as nothing was more in fashion: yet I will name onely two of severall *hexes*, it may be they may ingender among vs, and beget Resolution: I like them the better because vnexpected, therefore their manner of entertaining it not affected, it was

Of Censuring.

was *Julius Caesar*, and *Olympia* the mother of *Alexander*, they died comely, and had euen then when they were out of danger of Reproofe, a care not to commit any ill-beseeming Action.

There is a last taste of things, that giues them the name of sweete, or soure: from this wee haue drawne a Metaphor, that nothing goeth with full applause, that holdes not his perfection to the end. Of life, and his appurtenances Death is the last relish, which if it taste fearefully, and looke troubled, drawes the Censure to determine it licour full of lees of Humours, rather then of clearenesse, and puritie.



Essay. 13.

Of Iests, and Iesters.



Think Iesses, and scaboes are much alike, both the abundance of superfluous humours, and this breaking out more wholesome then pleasant. It

defends the wit and the body from sick-
nesse.

If the most naturall abilities bee thus deformed, what becomes of the affections of this vaine, who inforce it in themselues? Surely if they determine not to beg with it, and so to moue commiseration; put it on, and nourish it, as Beggars doe broken shins, I know not their vse. It is onely tolerable in them whose natures must of force haue that vent, which vse it as some bodies doe breaking of winde. But for them that will choose to loose a friend rather then a iest, and desire to be admired in laughter, and are out of countenance if their iestes take not, they be in my opinion strange creatures.

There is another sort worse then these, that neuer vtter any thing of their owne, but get iests by heart, and rob bookes, and men of prettie tales, and yet hope for this to haue a roome about the Salt. I am tyred with these fellowes, my eares suffer at this time, more then at Parrys Garden.

I would haue a iest neuer serued about once, when it is cold, the vigour, & strength of it is gone. I refuse to weare buffe for the
lasting,

Of Iests, and Iesters.

lasting, and shall I be content to apparrell my braine in durance? by no means. Of things of this kinde, I would not desire to be doubly furnished, for by that time one be worne, it is out of fashion.

There is a kinde of harmelesse witty mirth, at sometimes not ill becomming, but the excesse is abhominable; especially to set the wit on the tenter-hooks for so base a purpose. He that happens on this mediocritie, hath no euill chance, but to take paines, and to earne a iest with labour, he is in worse case then a Ballad-singer.



Essay. 14.

Of Youth.



He thinks this same Youth is a very sicknesse, a malady full of distemperatures like an Ague, it wisheth for what would hurt it, is dangerously sicke, and yet will take no physicke. It is a strange thing that

Essay. 14.

that the beginning of life should be death,
thus full of vncurable diseases.

I have long laboured in this infirmity,
euer since I was borne, I am not yet cured:
they say there is nothing good for it but
time, which I cannot yet get, and therefore
am still sicke, though not so ill as I was:
for I borrowed a little of experience, which
hath done me onely this good to know I
am not well, it hath made me sensible: since
I came to which, my occupation hath bin
to obserue my selfe, and others. And if it be
not the effect of a cruell nature, it would
make a man laugh to see the diuersitie of
their fits, generally all madde, but differing
in the manner of their furies. Their braines
are all so hot, that they haue no vse of thē,
they are all numme, onely their senses are
left them, in whose pleasure they liue.
Some giue all to their sight, and loue to
looke vpon nothing that looks not faire,
and yet they looke in the Glass to finde
themselues, when a more beaustly sight
they cannot finde in the world. Thus doe
they attribute all to their senses, though
they differ in allowing the preheminence.

It is with them as with the Indians for
their

Of Youth.

their Gods, some worship the Sunne, some the Moone, Beasts, Fishes, and Fowles, or whatsoeuer else it pleaseth their fancies to preferre. Sometimes they grow inconstant and vary their delights.

There is most hope of these, for I hold, that Inconstancie the working of their soule, who loathing this language of earth which she vnderstands not, sheweth them betimes the ende of their delights to be griefe.

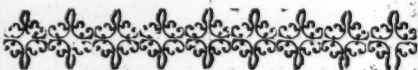
I haue noted when these sence-pleasers haue come from any of their sports, what a naked discourse hath followed: how well *Iumball* gaue it in such a dry path, hee hath a nose cries one like a Beagle, and yet a very deepe mouth: if verie deepe, deeper then his head, for that is too too shallow: In this kinde passe they all their time, and some worse: and yet these are the best sort of youth, there is great hope of these, mee thinkes there should be so of their Dogges too, for they receiue all from them.

In the other sort more riotous, I can comend nothing but their resolution, surely they meditate much on Death, and thinke not to liue till to morrow, for they

Essay. 15.

they take care onely for to day.

Thus much I know of Youth, I would
(could tel you the disposition of Age too,
for I am weary of this life.



Essay. 15.

*Of the obseruation, and
use of things.*

Come now from discour-
sing with an Husband-
man, an excellent stiffe
slave, without obseruati-
on, respect, or civility, but
not without a great deale
of wit, if it were refined, and separated
from the durt that hangs about it. I haue
sold him an houre of my time, and haue
ware for it, good sound principles in truth,
becomming a better fortune: This time
hath not beene lost, for his experience, his
learning of Tradition, and his naturall
witte

Of the obseruation and vse of things.

witte hath enformed me of many things, I haue picked out of him good Philosophy, and Astronomy, and other obseruations of Time, and of the world: all which though he employes about durt, and alloteth to that end, hinders not me from making a more worthy vse of them.

There is not that thing vpon the earth, that well examined, yeeldes not something worthy of knowledge: that diuine Artisan that made them, neuer fashioned any thing vnprofitably, nor euer set forth any of his workmanship without some inward vertue. I doe first prescribe them that desire to proue excellent in distilling these simples, to lay in good store of the fuell of learning: whatsoeuer he hath of his own naturall wit, is not sufficient, it makes not the fire hot enough: for there is a great deale of tough vile stuffe to be drawne out, before what is pure can be gotten; but then (I tell ignorance a miracle now) he shall not see, nor touch that thing, that will not adde to his wisdom: for things are a kinne to one another, they come all out of one Fountaine, and the knowing one, brings you acquainted with an other,
and

and so to others. All kinde of bookes are profitable, except printed Bawdery; they abuse youth: but Pamphlets, and lying Stories, and News, and twoo penny Poets I would know them, but beware of being familiar with them: my custome is to read these, and presently to make vse of them, for they lie in my priuy, and when I come thither, and haue occasion to imploy it, I read them, halfe a side at once is my ordinary, which when I haue read, I vse in that kind, that waste paper is most subiect too, but to a cleaner profit: I see in them the difference of wits, and dispositions, the alterations of Arguments pleasing the world, & the change of stiles: this I haue in despite of him, be he neuer so ignorant: and if he hath any thing good among such store of ill, why that is mine too. I haue not been ashamed to aduenture mine cares with a ballad-singer, and they haue come home loaden to my liking, doubly satisfied, with profit, and with recreation. The profit, to see earthlings satisfied with such course stuffe, to heare vice rebuked, & to see the power of Vertue that pierceth the head of such a base Historian, & vile Auditoric.

The

Of the obseruation & vse of things.

The recreation to see how thoroughly the standers by, are affected, what strange gestures come from them, what strayned stufte from their Poet, what shift they make to stand to heare, what extremities he is driuen to for Rime, how they aduventure their purses, he his wits, how wel both their paines are recompenced, they with a filthie noise, he with a base reward. There is not any thing retained in my memory from the first that profits me not: sometime I renew my nurses stories, and being now strong, and able to digest them, I finde them not without nourishment My after life (though I lament the bestowing it, because I should haue put things more precious in first, yet it) is not without profit. I was bound then to *Arthur of Brittain*, and things of that price: for my knowledge was not able to trafficke with any thing more rich. (*Stowes Chronicle* was the highest, yet I haue found good vse of them, they haue added to my experience. My exercises, and recreations, or rather (as I then vsed them) occupations, I find worth somewhat. I would not loose my knowledge of *Hawkes*, and running
Horses

Essay. 15.

Horses for any thing, they are not without vse, I meete often with people that vnderstand no other language, and then they make me sociable, and not vnpleasing to the company. If out of these dregs there be good iuice to be got, what is there out of more noble obseruations? truly an incredible knowledge: he that can make vse of them, may leaue reading, and profit no lesse by these. If out of these blotters of paper many things may bee extracted not vnworthy of note, what may we expect from *Homer*, *Virgil*, and such Poets? If in *Arthur of Brittain*, *Huon of Burdeaux* and such supposed chiuallrie, a man may better himselfe, shall he not become excellent with conuersing with *Tacitus*, *Plutarch*, *Salust*, and fellowes of that ranke? Here stay thy selfe, and read with attention: Mee thinks *Plutarches* liues should make euery man good that reades them, he may take his choise of such a number of courses, and fit his nature with his temperature: Some only the seruants of Vertue, others vsing her for their owne sakes: some swayed with their fortunes, others immouable. *Cicero* sheweth thee how to
speake

Of the obseruation and vse of things.

speake, well, and to haue a care of thy selfe. *Scipio* only lookes to the flourishing of his Countrey. *Themistocles* burning with Ambition, sleepest not vntill he hath gotten a life answerable to his nature. *Alcibiades* an excellent patterne of wisdom to him that will temporize. *Alexander* prophesies of himselfe with weeping at his fathers Conquests, a testimony that Vertue will shew it selfe before it hath power to performe any thing. It is older then the bodie is, ready long before it. *Pyrrhus* representeth to vs the vncertainty of the world, not holding any of his Conquests sure: It may be an aduice to some spirits to make them prefer a poore certainty, before these wauering fortunes, to which purpose one saith, *Beatior fuit Fabritius animo, quam Pyrrhus regno*. It is true, the inward riches are onely our owne, but to dedicate a life onely to their vse, is to enioy an inuisible comodity, to burie wealth. *Demetrius* was a Commixture of vertues, & vices, and (me thinkes) his end declares his vices onely to be naturally his, for his change of fortune made him giue ouer Vertue, hee was content to forget her, on the condition

H

not

not to remember his fortunes, he betrayed Vertue, and died a drunken dicer. *Salust* is excellent in his description of men, If thou likest a severe honest grauitie, looke vpon *Cato*, this fellow sure was naturally good; but somewhat too well contented to be thought so: If I were not a Christian I should like well of his death, especially of the manner of it: It is nothing to dye, but that night to studie earnestly, I do infinitely allow: since I may not admire him, I will pittie his death, and withall, the feeling the points of the two swordes, that was not sutable. I am afraide he was afraid of paine, I am sorry for this, the rest was very good, his other calmenesse shall make me pardon this motion.

From *Catiline* may be taken many obseruations, but they are like the man, dangerous: then but this. All qualities without the direction of vertue profit not, but ouerthrow their possessours,

From *Tacitus* concise stile, there are many Iewells to be gotten, he begins with the common Iudgement that followes a cruell luxurious gouernment. All that I can say of *Nero*, is, I blame him not for being

Of the obseruation and &c:

ing afraid of Death, it was not he, it was the remembrance of an ill life, and riches, the betrayers of men to cowardise. *Galba* teacheth Princes, there is danger in trusting seruants too farre: hee witnesseth the indiscretion of the people wishing for *Nero* againe, because he was yong, and handsome, and faire, whereas *Galba* was riueld, and old; their eies are there Iudges.

I haue beene content to taste Histories, and their obseruations, that I might tell them that yet know it not, that there is yet something else to be noted besides the Series of the History. As out of these, so from our liuing Relations, from men, and from their actions, of all which, Discretion will make as much vse, as an obseruing stomacke doth of meates agreeing, or disagreeing with his digestion.



Essay. 16.

Of Opinion.



IT befalleth me now, to
speake of the strangest
thing of the world, and
yet it is nothing, and for
all that, scareth the most
mightie ; It is a monster,
halfe Truth, and halfe Falshood: It receiues
all formes, sometimes taking resemblances
most pleasing, other times most terrible: It
cleaues most to great Fortunes, and yet
liueth vpon the breath of the vulgar ; It is
desired, and shunned ; serued, and scorned :
Sometimes it maketh her seruants in-
dustrious, sometimes treacherous. It is of-
ten a cause of things looking like good,
and faire, more often of wickednesse, and
sinne : In a word it seemes to doe much,
and doth nothing ; And all her followers
looking

Of Opinion.

looking like spirit, and Resolution, are the very essence of baseness, and cowardise: they are worse then blind men that haue a dog for their guide, for they dare doe nothing of themselves, vnlesse they first aske counsaile of Opinion: She is much made loue to by base Ambition, by Thirsters after promotion: Some attempt to win her with little ruffles, short haire, and a graue habit, decent lookes, few words, and sobrietie: These would faine haue her say they are graue, wise, sober, temperate men, worthy of promotion, meete to be part of the tacklings of a common-wealth.

There is an other sort court her with fine speeches, would be thought wise, and learned, but these neuer vtter their ware but in great assemblies, where they may hope certainly of witnesse. It sometimes makes cowardise to aduenture vpon danger, but they will seldome make triall of themselves alone, they like not night seruices, nor Secret Stratagems: A pitch'd field is too little, & the eye of the Generall must attend them, or else they like it not.

It is wisdom with them to loose no labour, & prodigalitie to conceale vertue,

it is worse then to weare cloath of gold inwardly, and fustian outwardly, they allow of no secret expence, it is vnthrifti- nesse: They often goe like vertue, speake like Vertue, doe like Vertue, but that is where Vertue is in fashion, for as it alters, they alter, they loue not her, but Opini- on. Opinion is the mother of Hypocrisie, who coynes counterfet money vnder the stamp of Vertue, which nothing can dis- prooue but the touchstone of both. For- tunes: Surely these people ought to be pittied, for they take more paines then the vertuous; for these last vtter their ware as Occasion giues them leaue, and when t'is done, t'is done: the other are faine to get company together, to make friends, and all the time of their performing any thing, their minde is distracted: they desire to do it well, and are earnest about that, and as earnestly are their eyes and cares busied about their allowance, which if they haue not, they are throwne lower in their ima- ginations, then the Center of the Earth: their paines are thrice more, their reward much lesse; the allowance of the people the applause of vncertaine ignorance, which

Of Opinion.

which if they do not as much to morrow, is lost: but the verruous haue an inward satisfaction, and a sure expectation of an eternall reward. If at any time the attempts of these Sectaries of Opinion be espied, and that the cause of their seeming good be knowne, they are then the very pictures of wretchednesse, more base then a Spittle house, they lament, and howle, and chide Fortune bitterly: thus is it with them in their apprehension of misfortune, they are more subiect to take infection then the best complexions, their imaginations multiply griefes, they adde more terror then it is possible they should suffer: An ill Dreame to them is worse then the sword of an Executioner to Resolution: In a word, they know nothing; neither doe they thinke of any truely, but the excesse of delights, or griefes worries them worse then a beare bound to endure ten dogs. He that loathes this life, let him not belecue any thing rashly, let him loue Vertue, let him aspire to *Cato* his description, of whom *Salust* saith, *Esse quam videri bonus malebat*. Let him neither be subiect to vaine-glorie, nor flatterers, nor respect

H 4 commendations,

Essay. 17.

commendations, nor reproofes, farther
then they goe with Trueth : If otherwise,
let him defend his eares from their noise,
and let them passe without attention, for
they are but as fawning Dogges. This
course will defend him from being be-
witched with words, and beget iudge-
ment, the cause of all well-performed
Actions,



Essay. 17.

Of Discontentments.

Shall we robbe our selues
of Contentment because
our bodies are mortall ?
or shall we esteeme it the
best assistance of our
friend to weepe ? I shall
doubt of the choise of my counsailor, if his
Proæmium be bewailing, and his instructi-
ons

Of Discontentments.

ons teares. Our griefes originals are two, both arise from the body, the one the issue of Pleasure, the other of Griefes: the first is the most honest, the last most foolish. When our bodie hath rebelled, and becommeth the slaue of lust, it is well done of the soule to lament his obstinate folly, but to sympathize with the bodie's griefes, and aches, and paines, to spend exclamations vpon a thing necessitated, it is most ridiculous.

We haue many faire examples before vs, rather to be followed, then admired; for I think it not impossible to put on this Habit of Resolution. It is an armour (me thinkes) of excellent prooffe, to meditate of the Eternitie of our worthiest part, and to thinke this compact of the Elements must suffer a dissolution. Whatsoeuer God doth by *Medium*, must know an end, what immediately belongs to Eternitie. Heere doth Philosophy according to *Plato*, giue the soule againe her winges, and helpe for to blow the Coales of her first light, and makes her to distinguish betweene Earth, and her owne Essence: and when any of these Tooth-aches of bodie come,
she

He teacheth that they are to be entertained, not as strangers, but as Familiars that wee haue long expected. Who hath beene acquainted with this Philosophicall life, cannot but end with *Plato* in his *Axiochus*, *Tantum abest ut timeam mortem, ut nunc etiam teneam Amore*. Resolved of this, mee thinkes, Things short of this should lay no hold of vs: but alas wee are so vsed to this bewayling, as if we haue no cause for what we seele, we will for what we see, for the losse of money and things of that kinde: and if these be not readie, we will weep at a tale, or at a Puppet play. It skilles not, if the body only were at this expence, but our soules will accompany them, and be so foolishly kinde as to lament for that they neuer knew, Writing of this, Contemplation desires mee to protest her the onely Curer of these Diseases: and she is so indeed: There is no way to make this separation but by her: she sheweth her seruants those Terroures vnmasked, which are found to be no other then like *Chimeraes*, begotten betweene Feare, and Darknesse, which vanish with the Light, and are expelled by the eye-light of Knowledge.

Doest

Of Discontentments.

Doest thou lament for what is to come? Why? because it is not come? No, because it is grievous, and wilt thou double thy griefes with pulling them on before they come? why it is too late to weepe: If thou wilt doe any thing, please thy body with getting Cure: if it be vncurable, Lamentations are vaine: there restes nothing then but to imitate cunning Porters, get somewhat to saue the shoulders, and learne to carry it with the greatest ease. I neuer yet saw griefe of so deepe a Dye, that Time hath not changed: were it not better to be ones own Physitian? and though we haue lost Friends, Reputatiō, & Riches, the household stuffe of esteeme in the world, yet if we hold Patience, we are not poore. And among the wise, the estimation will rather encrease then decrease, with these trials. Come then, let vs maintaine this Fort resolutely, there is no safetie but heere, *Nul- lus locus est, quo non possit Fortuna prosequi*, yes, heere she cannot: this place is diuine, and immortall, and she commands ouer nothing that is not sensible: for the other, *Vitii affectus proprius est displicere sibi*: Be- hold this workeman who hath made vs so contrarie

Essay. 17.

contrary to vice, as we neuer taste her, but she riseth in our stomackes, and checkes our Intemperancy.

Heere are the best motions that the soule hath of the body, she erreth not from her diuinity to be thus charitable for her selfe, and her companion : there is no diuinity so easie to be comprehended by our senses, neither is there any that carries more terrour with it. When our inticing Fantasie hath dressed a delight pleasingly, and presents it to the rest, they all like it, and it is speedily bought ; afterward our conscience shewes vs our choyse, when behold it is most ougly, and deformed : our senses we carie out, haue deceiued vs, but that will not serue ; our once kissing it, makes it follow vs perpetually. Here hath she cause to weepe, and to pitie our torments, enforcing vs to remorse, and an after care with impression of her lamentations.

Essay. 18.



Essay. 18.

Of Sleepe.



MY custome is about this time of day to sleepe, to auoide which now, I choose to write so, if this be a drowlie stile, & sleepily done, yet if it be not worse then sleepe, I goe not backward, for it serues in sleepes roome. This sleepe is to me in the nature that dung is to ground, it makes the soile of my apprehension more solid, and tough, it makes it not not so light, and pleasant, and I am glad of it, for I finde my selfe too much subiect to a verball quickenesse: thus I thinke it good for me that I am of a drie barraine mould, but for others it may hap to make the waterish, the cause of this is common^r as the effect, yet as some bodies are more subiect to it then others, so meats of one kinde

kinde prouoke it more then another. This makes me often play the Epicure, making my stomacke a coward, to fight with Partridge, Phesant, & such foule, whose Ayrie parts are more fine, and poyson not the Braine with thicke vapours. The foure-footed Beastes are dull and grosse, and so is what proceeds from them. Well, for my part I will put away this sleepy humour, for it is an extreame spender. When I come at the end of a weeke to reckon how I haue bestowed it, in that seuen daies I finde nothing, but Item in sleepe, Item in sleepe: And in the ende *Summa totalis*, seuen nights, seuen Afternoones, beside halfe houres, and quarters, at vnaccustomed times: there is no proportion in this, especially to bestow so much of winking. I cannot blame *Alexander* though he misliked it, and held that, and Lust, the arguments of Mortalitie: If hee had vsed eight of clocke-houres, the *Persian* Empire might yet haue stood. Not so much but good Husbands hate it; And *Pedantes* haue made it a maine supporter of their instructions. I would liken it to Death, but that it is more terrible, for it is idleness:

yet

Of Sleepe.

yet thus it is Death, for it killes Eternitie.
Fame neuer knew a perpetuall Bedpreſſer,
Is it not a pittifull thing to ſee a fellow
beſtow halfe his Patrimonie in hobby-
horſes? then pitie all, who hauing but a
little time, dedicate that to ſleepe. But this
is the effect of our bodies, who in deſpight
of our ſoules Diuinitie, will follow their
naturall Inclinations, to lie along, and be
ſenſe leſſe like their earthly Originall.



Effay. 19.

Of Life, and the faſhions of Life.



Here haue beene great
Contentions about my
Minde, and my Bodie,
about this Argument of
Life; they are both verie
obſtinate in their Deſires:
and I cannot blame them, for which ſo
euer

Essay. 19.

cuer preuailes, deprives the other of the greatest Authoritie. My Soule extols Contemplation, and perswades me that way ; my bodie vnderstands not that language, but is all for action. He tels me it is vnproper, being of the world, not to liue so, and that I am borne to my countrey, to whom imbracing this contemplatiue life I am vnprofitable : the other wants not reasons forcible, and coelestiall. It hath beene my continuall labour to worke a reconciliation betweene them, for I could not perfect any course by reason of this Diuision. Earth and Heauen cannot be made one, therefore impossible to ioyne them together : onely thus much I haue done, they are content I shall take my choyse. All this time I was not Masterlesse, nor idle, I put the common phrase out of fashion : hee that saies of me onely well, He liues, speaks too sparingly of me: for I liue to better my minde, and to cure my bodie of his innate diseases. I must choose the actiue course, my birth commands me to that : I am set aboue many other in the Herralds bookes, not to sit highest at a Table, not to be worshipped with caps and knees, but to
haue

Of Life.

haue a care of my countrey. The aduancer of my house first did certainly see some worth in predecessors meet to gouerne, or at least wise to be an example to lower degrees, to that ende they were erected higher then ordinary, that euery eye might behold them; If their bloud were refined by the Prince on that condition, if I pay it not after them, I am worthe to forfeit it. I will then religiously obserue the dooing my Countrey seruice; If she imploy mee not, I sinne not though I betake my selfe to the secret betterer of mindes, Contemplation: Howsoeuer, I must begin heere; for as Nurses Lectures instruct little children by seuerall obiects, to know sensible things, and by that little giue them the knowledge of a Boy: Being past that age, and come to the new life of a man; Philosophy must then be his Nurse: and as his first institution taught him words, and to distinguish of things by words, this teacheth him the meaning of those, and to distinguish things by Reason: hee receined first single obiects by the intelligence of the senses: In that time he learned to spell, this Schoolemaster teacheth him

to put together, & to inlarge this building, makes him capable of vniuersalities, and the highest knowledges.

*Non Radius solis, neque lucida tela
Diei*

*Discunt animos, sed natura species
ratioque.*

It is so, hee gouernes by gesse that is not a Philosopher, hee is a dangerous statesman: for when vncontrowled affections meete with a high fortune, they beget Tyrannie and Oppression. I haue not then altogether lost my time, I haue beene adorning my house within: it is my desire not to haue it lie slouely, I make it readie for Guesles, that is, for imployment; if they come not, it is no matter, it shall be the better for my self to liue in. I care not though some nice Braines taxe me of immodestie, for protesting my selfe thus desirous to do my Countrey serucie: my soule can witnesse for me, it is no particular Loue: thanks be to God, I know not much of want, neither desire I Riches: I am borne to sufficient. It is true, I thirst after honour, and would be glad to leaue my house some testimonie I haue not beene vnprofi-
table

Of Life.

table that way, which may be purchased in an honest quiet life, as well as in the other; I am afraid of nothing, but that in this contemplative life I should be thought idle, and in eschewing companie, to be of *Domitians* sect, a Flycatcher. Wee Gentlemen are verie subiect to this, therefore it is not Iealousie, but Providence in me to suspect: wee are indeed generally slothfull, our contention is not which is the most honourable life, but which affords most pleasure. So doth the patrimony of our ancestors (which rightly vnderstood, would giue vs aduantage ouer men) destroy vs. I cannot blame a Begger, though he thinke more of his Dinner, then of the definition of Fortitude, or the purchase of Glory: he is violently haied to the vpholding of his body, nor is it an ill commendation for a Ploughman, to be said to be a prouident man for the world, and to haue a care to keepe his familie from staruing; but for him that alreadie hath enough to defend him from basenes and miserie, shall he only eate, and drinke, and make an euen reckoning at the yeares end? Fie, it is baser, then basenesse; No,

let him purchase Honour to his house. Me thinks Fathers should giue their sonnes this Counsaile, and it is oddes but they doe : if not, sure they thinke it, and would haue them finde it out. I am afraid our much Eating, and litle exercise, is the cause of this our low flying. and heauines : our many Crudities send vp dull heauie vapours, that makes vs like better of a bed, then of a saddle: I would we were ambitious, I wish for vs, as for a slouely Boy of mine owne, whom I perswaded to pride, hereby to escape the contrarie, if I could haue obtained, I would haue thought to haue shauen off his pride in a small time, and left him only cleanness, I know Ambition to be a fault, but they that will not vndergo Actions for Vertues sake, will for Ambition. I would propound Fame, Greatnesse, Honour, Estimation : and wading to finde these, we may happily meet with Honesty, Temperance, Fortitude, and Patience : so must ill stomacks haue wholesome things couered ouer : let them be sweet on Gods name, so that the pleasantnesse take not away the good operation.

The next diuision after this choise, is
to

Of Life.

to aduise and execute : my knowldge of these is by reading, not by experience, yet did I once touch at the baye of Armes but so short was my stay, that I trust more to my reading then to my Experience. *Plutarches Lives* are abundantly stored with men of both kindes, I allowe well of the Consull *Cicero*, his wit and feare preuented a dangerous conspiracie: but yet I am much more rauished with the liues of *Alexander, Caesar*, & fellows of that kinde. Me thinkes it becomes a Counsellour well to act his Aduice, it agreeth with reason, for hee vnderstands wel what should be done when it comes from himselfe. There is a braue satisfaction in a minde that conuerseth with Danger; he doth rightly serue his Countrey, whose Body executeth what his wisdoms plotteth. Sometimes when I haue read the life of *Cicero*, I thinke him a good Oratour, hee deserued his fee: but *Caesar* is so much beholding to me, that I put him on, and all the time I am reading of him, his happinesse is mine, his danger is mine: when I am out of my dreame with comming to, *Et tu Brute*, I should be very sorry this

I 3 imagination

Essay 19.

imagination could last no longer, but that not being my selfe, I may without Ostentation commend him, O *Caesar* worthy of an eternall memory; and of neuer ending praises. Reading these liues I am inflamed, my thoughts soare high, and I am sorry I cannot carry my Body to that pitch. When I heare of any famous Action of our time, I suffer with *Themistocles*, it takes away my sleepe, not with Enuy, but with an honest Emulation. I desire to rob no man of his Glory, but to participate with Experience: well it pleaseth not my Destiny, I hope it will doe, that's my comfort: In the meane time I will see Battailles in imagination, and reade them, since I may not be in them.

Essay. 20.



Essay. 20.

Of Imitation.



He first times had a great aduantage of vs; all came from them we must now say, because they got the start, spake before vs, and liued before vs. In trueth I thinke they were more industrious; for out of their naturall wits, and obseruations, they founded Arts, and Sciences in which they were much more profound then latter times, though we are assisted by their trauals, and know whither wee should goe; and how to goe by their methodicall courses. We must lay the fault to couetousnes, and pleasure, with whose inticements wee are diuerted, so that wee choose now rather to be rich men, then wise men. In these trades they haue not

outrun vs; our times may safely brag with
 them, that wee have hunted out more
 fashions to please the senses, and to get
 riches: the age after vs, that shall see both,
 and must be our Iudges, I am afraid, will
 determine the times of old, times begit-
 ting Philosophers and wise men; ours an
 Age of Cookes and Taylours. I wonder
 not that Vertue is so out of regard: for we
 imitate nothing but what we see. *Plato* his
Socrates, and *Xenophon* his *Cyrus*, are things
 to be talked of, not to be worne. I should
 be sorrie for our times (but that it is out
 of fashion, to be sorrowfull for others) to
 see how willingly wee put on all habits
 saving Vertues: Our haire shall go off, or
 on, as occasion serues, wee will pull our
 browes and indure any paine to imitate
 the fashion, but not entertaine the least
 Vertue, though she offer her selfe, and
 would be ours with lesse paines and ex-
 pence. All this time we are free from imi-
 tation, yea from following the good, but
 in the apish kinde we are exact: for a new
 Congye, or protestation wee swallow pre-
 tely, & the fashions of our Apparell run
 among vs like a plague. I obserue a people
 that

Of Imitation.

that will tell you where they were last, by their behaviour, and table-talk, as well as vpon the inwardest acquaintance: If he hath but scene *Callis*, hee cryes out of the English Beere, and that with a shrug, and shaking of the head, as if hee knew more then he durst vtter. A yeare in *Italy* makes him forget his English, and speake it broken, and lispig: they run away with all villanous customs, and thinke it fine to talke of *Giulia* and *Lucretia* the famous Curtizans. Me thinks these fellows are like Snowballes, that carry away part of the durt they are rowled vpon. These are base Imitations begotten betweene the senses, and the fantasie, bastards vnknowne to the inward true discerning soule.

There are another kinde that will holde their necks awry with *Alexander*, these are not wanton but subtile Apes, which seeke to creepe into Princes, and great men, with putting on their Habits, they are the dangerouest flatterers. Come, I will make an end with these fantastickes, they go against my stomacke, they are worse then Onions, I can commend them for nothing: sometimes perhaps the stuffe they weare is
good

good, and the stockings, and the hat, and the rest, all saving the man: they are like Hatters blocks, that weare what is worthier then themselves. But now to a worthier subject, I will not reject imitation, yet I will hardly imitate any man living, especially in things apparantly his, as his Behaviour, and accustomed Phrases: In vertue it is very lawfull, for that is neither his, nor mine? it carryes no marke of any owner, but of the reall possessoure of Eternity, whom if we could imitate in the least perfection, we were blessed.

There are a great sort past, as worthy as any living, among whom I will choole some one, by whom I would be most governed, yet not in all things, for I would not licence my selfe to put on his imperfections: I have too many of mine owne that were borne with me, I have no need of his: but when he speaks well, and virtuously, I would thinke hee speaks to me, & do my endeavour to execute his Aduice: the Actions performed by him I hold like the Vaulters Instructions, done first to shew me how to performe them with greatest facilitie.

We

Of Imitation.

We are beholding to times past, they have shewed vs the ends of all Courses, wee may know Vertues and Vices, as liuely by their Example, as *Lycurgus* taught it the *Lacedemonians* in the persons of their *Ephori*, and the *Helots*, their slaves. If I finde my strength able to follow one of these, and to get his Vertues by Heart, I will take out a new lesson, and buy some perfections of others, wherein hee was wanting. Thus is Imitation innobled, and well becomes the worthiest, so shall he enjoy abundance, when he hath his owne store multiplied with gathering from the stored with Vertue.

Essay. 21.



Essay. 21.

Of Behaviour.



Hilosophies strictest inquisition of the Soule, doth not more liuely expresse her then Behaviour: for hers are Notions darke, and obscure, too heavy for euery head to carry away: but this giues our senses a sight of that Diuinity, and is the very picture of the inward minde. Here may be read the differences of men, and a short obseruation shall tell thee as much as a long conference: It can be no other then a shadow of the soule, such a sweetenesse it carryes with it, so much comlinessse, so much contentment. The Bodyes respect is ouerthrowne by this euidence, let his Beauties be neuer so excellent, if not assisted by Behaviour, they turne all to Disgraces, and his whitenesse

Of Behaviour.

ness doth nothing but make his spotted more visible. Contrarily. I have seene deformed Bodies, and ill favoured Countenances, highly in mens estimations, and dearely beloued, being accompanied with a handsome, and discreet government. This cannot be performed exactly, if the Soules power, and Discourse be not regarded, which makes me thinke the the bodies thus happy, substances of Christall transparent. When I meete with a dull fellow that hath no other testimony of his being awake, but that his eyes are open, I determine him a fellow drowned in flegme, and puddle: for any thing I know he hath no soule, for there appears nothing but a durty peece of flesh.

Ad me cum legeris etiam formosa videbor.

Saith the Poet: this is to be compleate when the eye shall be satisfied, and the soule not displeased. There is hardly another thing so absolute, as to be able to giue them both entertainment together, Of Particularities (me thinkes) courtesie chalengeth

chargeth the chiefe place, and would bee dispatched first: truely among all other vertues, except it be Liberalitv, I know none rewarded by men but this, and if for nothing else, me thinkes it should be esteemed for the present paiment: *It payes a great sort, and is neuer the poorer, satisfies euery man, and lessens not the stocke: It is the true Character of a good natured Discretion, and so powerfull, as the shadow of it hath raised many men to great fortunes: but that's, the abuse. I would Vertue would put away patience, and become chollericke, and reuenge: shee neuer had more cause, being made a Bawd to her selfe.*

Euery man musters himself in the band of Vertue, when there is any pay to be taken, but at the day of battaile (except it be some fellow out of a hole) she hath not a follower. *I mislike not a common Affability, so it reserue the state of the party, for otherwise it is not humility, it is basenesse. I owe vnto euery man a Salutation, and likewise my Cap, but not familiarity; except I be sure his worthinesse deserves it, I betray my selfe. There is certaine maiestie in Behaviour*

Of Behaviour.

haviour well-becoming, without pride, or Affectation, for the spoyle all, the least dramme of them makes all tast of indiscretion: no, this is the naturall Guard of Vertue, the fortification to resist basenesse, and to keepe out sawcy incrochers. We must not be carelesse of these outward matters, but seeke to make them compleat, yet there is an inward thing which vnlesse it be added to this, makes all this to be nothing. A Schoole master had in this place of Exercise a glasse, wherein he caused his Schollers to behold themselves; If they were faire, and handsome, hee would tell them what pity it was, such goodly bodies should be possessed with defectiue minds. If foule, and ill-favoured, that they might make their bodies faire with dressing, ~~their~~ minds handsomely; this was somewhat too good for a *Pedant*, my Application; If his behaviour be good, the adorning his minde doubles that Excellency: if ill, it will make it good, when your minde performeth what your body promiseth not. It is without exception, when the Actions of the body are lighted by the gifts of the minde, I allow not too lauish a discourse.

Essay. 21.

discourse, it is as if one meant to sell himselfe: he that will still talke, aduentureth himselfe too much; It is not valour but foolhardinesse, hee deprives himselfe of obseruation. It were good in this to imitate cunning shopkeepers, who shew their ware in a halfe light. Vpon occasion I would speake; but niggardly, and rather starue then surfet my Auditory. Auoide Affectation, and loue Vertue, and for outward gestures if those naturally yours bee not deformed, change them not, for they fit you best. The gifts of the minde are not so easily obtained, these you must purchase with paine, and difficulty, and great reason, for it were pittie such preciousnesse might be had for the taking.

Essay. 22.



Essay. 22.

Of Alehouses.

I Write this in an Alehouse into which I am driuen by night, which would not giue me leaue to finde out an honefter harbour. I am without any company but Inke, and Paper, and them I vse in stead of talking to my selfe: my Hoste hath already giuen me his knowledge, but I am little bettered, I am now trying whether my selfe bee his better in discretion. The first note here is to see how honestly euery place speakes, and how ill euery man liues: not a Poste, nor a painted cloth in the house, but cryes out, *Fear God*, and yet the Parson of the Towne scarce keeps this Instruction. It is a strange thing how men bely themselues: euery one speaks well, and

K


meanes

means naughtily. They cry out if man breake his word, and yet no Body keeps promise with vertue. But why should these Inferiours be blamed, since the noblest professions are become base? Their instructions rest in the Example of higher fortunes, and they are blinde, & lead men into sensualitie. Me thinkes a drunken Cobler, and a meere hawking Gentleman ranke equally, both end their pursuites with pleasing their senses, this the eye, the other the Taste. What differs scraping misery from a false Cheatour? the directour of both is Couetousnesse, and the end Gaine. Lastly courting of a Mistresse, and buying of a Where are somewhat like, the end of both is Luxury. Perhaps the one speakes more finely, but they both meane plainly. I have beene thus seeking differences, and to distinguish of places, I am faine to fly to the signe of an Ale-house, & to the stately comming in of greater houses. For Men, Titles & clothes, not their liues, & Actions help me: so were they all naked, & banished from the Heralds books, they are without any euidence of prehminēce, & their souls cannot defend them from Community.



Essay. 23.

Of Affectation.

 Affectation begets Extremities : Man is allowed onely the middle way, he strayeth when he affects, his Errour is punished with Deformitie, whatsoeuer he performeth thus, becomming disgracefull and vncomely. There is not any in this kind to be pardoned, even the open affecting of vertue turnes into Hypocrisie, and makes him seeme rather as if he played Vertue then possessed it. The ordering of the body, if it be subiect so this Apish imitation, is wholly disordered: for his inward Directour is disobeyed, and forced contrarie to it excellent nature, to become base, and to borrow. The excellent Artisan that made all, gaue all his children .porti-

ons of qualities besitting them, as heate to fire, moysture to water, trees to be plenti-
full mothers, and Hearbes to haue an hea-
ling abilitie : should these fall to affecting,
and to like others Qualities better then
their owne, what a confusion would it be-
get ? how much wrong to the worke-
man ? Thus is it with vs : Euery Soule
casts a colour vpon the Bodie sutable to
it owne nature, not like our common
colours which will endure a second Dye,
but which at first is naturally in graine.

Euerie one in truth is fitted by nature,
whose fashion if he likes not but will
chooſe rather to weare other mens cast
cloathes ; it is pitie the admiration hee af-
fects should not be turned into laughter.
I haue seene some feely creatures that haue
had the extremity of this disceale in words,
but what hath beene the ende ? alas they
haue deliuered prisoners that haue turned
traitors, and instantly betrayed them to
Derision.

For my part I thinke generally it ought
to be shunned, and if euer I were subiect
to affect, in which I haue beene so precise,
that I haue beene afraid to weare fashions,
vntill

Of Affectation.

untill they haue beene ayred by a generall
vse.

Let no man thinke this mislike barres
my allowance of enriching my selfe by the
example of the vertuous; no, the best may
want, if he be onely stored by his owne
meditation. Bookes and men are both
good instructions those we must read and
obserue: but when that is done, to make
our reading, and obseruation no longer
theirs, but our owne: I haue noted a peo-
ple content inwardly to be so humble as
to weare cast Apparrell, but of the out-
ward satisfaction they would alter, and
trimme them to defend them from being
knowne, and so fit them to their bodies,
though before they were too wide. Thus
must they doe that desire to be adorned
with knowledge, & iudgement, & vertue,
Whatsoever I read, I vnderstand it not, if
my Digestion makes it not naturally
mine: Thus it becommeth men, and
makes the constitution of the mind strong
and faire, and worthie of allowance, if not
of Admiration.



Essay 24.

Of Fantasticknesse.

Fantasticknes is the habitment of youth, Wisedoms minoritie, experiences Introduction, the childe of vnconstancie, the mother of attyre, of behauiour, of speech spoken against the Haire, Customes enemye, It is greene thoughts in greene yeeres, or at the farthest, greene thoughts in a seare substance, this is Fantasticknesse: wit (as long as wit) exerciseth her selfe lightly, & is the Glasse wherein the body looks to set his attyre in fashion: being weake at this time shee playes with the body, as children do with Babies puts on and off, dresses, & vndresses, layes it to sleepe, and takes it vp againe all at an instant

instant, must be doing, though to no end doing : yet for all this I thinke it a colour of the Soule, for so is wit, and wit is Fantasticke, but indeede not so strong as to bee layd in Viniger, and not alter, for it alters with howers, almost with minutes : Notwithstanding wisdom may come, and with her comes Resolution, and Constantnesse. For experience comes by knowledge, knowledge from change, change from Fantasticknesse, trying many things with allowance of some, and yet cleauing but inconstantly to that allowance. It is least dangerous in the Attire, for that may be worne and put off, more in the behaviour, for time reconciles it to custome : most in the conditions, for those spots will neuer out.

For Clothes, he that shunnes singularity, (for from singularitie comes either Disdaine, or enuie) let his Attire be conformable to custome, and change with Company.

I haue once cleared *Alexander* for his *Persian* Attire, I thinke Fantasticknes lent wisdom pollicie at that time. The *Grecians* were too strickt in this, not permitting

Essay. 24.

a *Gracian* to differ in the least that might be, from a *Gracian*: whereupon an Ambassadour of theirs, sent to the *Persians*, was called to a straight account, because hee kept Cowes for their Milke, and learned to lie soft. In many things (as in this) Custome is a thing indifferent, and things indifferent, receiuing their life from light Groundes; Every Countrey hath some peculiar to it selfe, by which when we are there, we ought to be ruled. *Demetrius* fantasticknesse was not so safe, when he made his Mantle, or Cloake full of Starres with the Sunne, and the Moone, rich, and so full of state, that none of his successours durst aduenture on the like, being infinitely disliked by his Souldiers. But *Anthony* neuer sped better, then when his Attire differed not from the common souldiours, which might be thought fantasticknesse, for not going according to his degree.

Time in it selfe is alwaies one, but Occasion runnes Diuision vpon Time, her note is not alwayes one, which ought to be noted by them which are not negligent of their time.

A King of the *Parthians* (of whom
Tacitus

Of Fantasticknesse.

Tacitus makes mention) being deposed, comes after in the sight of his people, poore, and forlorne, and thereby moved pittie. But *Pompey* with fortune no lesse vnfortunate, came for succour to the Egyptians, and thereby lost his head.

Thus different are the dispositions of men; thus contrarie fall out courses, though for a great space together they run all one way. I haue seene fellowes kisse their hand so continually, that their hand in the end hath come to make no difference betweene a Ladie, and her Dairy-maid: *At your seruice*, hath beene so conuerfant, as one asking, what is it a Clocke? first came a kisse on the hand, next, *At your seruice*, and lastly the houre: doe you not thinke Nature had done this fellow a good turne, to haue made him without hands, or tongue? for so his head might haue liued vncondemned.

There are some that neuer see great assemblie without as certaine a bringing home of a new grace, as Clownes of Ginger-bread from a Fayre, making their limmes Rogues without an abiding place: In the end Fantasticknesse lies with custome,

custome, and gets her with Childe of a Thumbe vnder the Girdle, or crossed Armes, or one hand before, and the other behinde. Barre some fellow from chewing a sticke, and he is as vtterly vnfurnished as a House without stuffe; In what case would this fellow bee in a Champion cuntry, where wood must not bee so wantonly bestowed? being without his feaking sticke, he is without himselfe: A dangerous Companion, he will gnaw him that stands next him, if he finde him not Timber. But if this Fantasticknes fall once to grow inwardly, the cooling it with Time, the ministring counsell, the letting blood with Aduersitie will not serue, but in spight of wisdom, and gray haire, it will dance at threescore yeares olde, and weare Greene, and play with a Feather, and then it is monstrous, and ridiculous without Hope, or Pittie.

I can remember no sight more offensiue to me then a variable old man, that can speake of nothing but the fashions of his time, the wench then in price, how many hacks he hath had in his buckler in a Fleet street fray, or the friskes of the Italian tumblers.

of

Of Fantasticknesse.

I beginne now to suspect the time in the which he liued, that it was barren of all things worthie of note, hoping in Charitie; that if there had beene better, he would haue made betier chice, and not haue made his memorie worse then a Brokers shop, full onely of the cast skinnnes of times past. Whether hee neede it, or no, I would not haue Age without a staffe in his hand: I like not a long Gray beard, and a sword, me thinks hee should trust more to his wisdom then to his hands. In a word, after twice shauing, at the third, Fantasticknesse is to be abandoned, for it is time to put the wit to Schoole, and to leaue playing with these vndigested Apes of the Fancie, to trust to Vertue, be not a French Doublet: If we do thus, it is no harme to haue beene once otherwise, for so we know what it to be otherwaies, and may helpe those that are yet out of the way. Thus hath my Fancie thought on this Childe of Fancie, which she hath vttered, as some an Oration long since gotten by Heart: this she hath known her selfe, and who beleeueth not, if he be not past feeling, time wil make him know by himselfe.

Essay. 25.



Essay. 25.

Of Fame.



S Conceits come into my Head I vtter them, for what is naturally mine, caries with it rather a heauie substance, then any rich Qualitie: I haue daily to doe with more happie braines, whom I holde worthier of a place in my memorie.

I thought last of Fame, & my thoughts haue ridden (as I thinke) ouer her whole circuite; what I haue seene in my trauaile, I will trust this peece of paper with, and so ridde my braine of that carriage. Humours, and Affections, our manu-mised slaue, haue a great hand ouer vs, they place and displace at their pleasures; Reason carries but the name of Authoritie, this makes such strange occupations in the world, such sweating, and strivings, in the
discouery

Of Fame.

discovery of things neuere found before. I hold couetousnesse a vice bad enough in Conscience, for the best they can say for themselves, is but that they imitate the Ant, a seely creature made by Nature without candle-light, imperfect, among those whom the Philosophers call *Insecta Animalia*: yet they are able to yeelde a reason for their scraping, they will say they may want. The seruants of Pleasure, and the worshippers of their senses, though they liue onely to powre it in, and put it out, and in the end are euery way vnprofitable, except they were among the *Canibals*, who loue a well-fed morcell of Mans flesh: yet in the ende they are able to say, This is an excellent cup of wine, and these very fat and good Fowle. Nay that *Camelion-like* occupation that blowes the coale, and feeds vpon smoke mingled with a little hope, is in much better case then this humour I speake of: for though hee cannot take away that leprosy, and Imperfectionnesse that keepes base mettalls from being the best: yet commonly his Distillations, and Abstractions make him a perfect Empericke, and so it leaues him not without

without an Occupation, though it drops somewhat short of his purpose.

But Fames Affectation is the most vnreasonable thing that euer was; when one hath wrought all his life, hee knowes not where to looke for his hyre: Euery man denyeth to pay vpon compulsion, & saith he may bestow it where he will: Nay, they that take most paines, are kept longest without it. Hath not a Coblers trade ods of this? he numbers the patches, and modestly restraineth him not from asking a penny for euery patch, and honesty binds thrift to pay it.

This inuisible thing hath a numberlesse company of Disciples: All that loue not money, for the most part woe Fame, and some this way too: many Dung-hill Birdes haue maintained infinite labours, assisted onely with the fame of making their sonnes Gentlemen.

As diuerse are their fashions, I haue seene somegoe about to catch Fame in a caper, and a well graced Galliard. I remember *Suetonius* mention of *Nero*, hee tooke not so much paines for any thing as to be thought a good Singer, and who
affoorted

Of Fame.

affoorded him not Glory, and Admiration in that kinde, he would hardly affoord him life. I condemne not his wanton expence, and inhumane cruelties more then this, that hauing the power of disposing the most famous, and ample Empire of the world, a stocke able to maintaine Fame richly, yetto fly to so base an Eunuches qualitic for Fame.

Where Humors may be couered vnder the hauing no Beard, I mislike it not so much, Fame serues to enter the Eye as knowledge of man, who cannot catch Vertue at the first flight: but to conuerse with Experience, and then to cozen our selues of the familiarity of Vertue with accompanying Fame, is abominable.

As my youth hath beene spotted generally with entertaining my Affections too neerely, so by this the number hath beene increased, & I may safely say, it hath beene the last extraordinary illnesse that I haue had to doe with. My occupation hath beene vehemently bookish, I haue beene councelled by *Plato* and *Seneca* for Philosophy. Writing is the draught of reading, and by this I haue disburthened my head,

Essay. 25.

head, and taken account of my profiting,

If it had gone no further, it had beene well, but I haue beene content to dilate my selfe too much: It hath beene my Fortune euer yet, to like one yeare worse then another, and this fault among my worldly faults lies heauiest vpon me, and is yet the last.

Ut iam seruare bene corpus, adulterum mens est.

Since I haue kept my body from madness, my minde hath doted, I thinke it is with ouermuch ioy, that it hath gotten employment.

Among my readings, Philosophy hath made me honest for two houres after, and I thinke I could haue held out if I had found any drawing that way, but euery man is so busie in the quest of Fame, that they neglect the desert: they aske which way she went, but not how she went.

History hath added to my naturall desire of louing fame: I was there set a fire with conuersing with braue spirits: I like deeds, well, but they were not within my reach, and so I sought to buy what my stocke would reach to: though I cannot
clime

Of Fame.

clime so well as *Cesar*, yet I should thinke my selfe happie, if I could but get vp to his Stile : But he was a Romane borne, and borne vnder a climate of more wit: we are so cold, and so dull, that we thinke of nothing beyond the compasse of our inheritance, iust like the *Swissers* we will lose no ground, leaue vs in durt, and finde vs in durt.

The Grecians and the Romanes were Monarchs of the world, not by sitting still and keeping themselves warme, but Industry, and Aduenture were the wings that made them flye high. We will aduenture vpon nothing except it be on a surfet, and sixe pence at Tables.

I wonder why we estimate our selues so preciously, or keepe our limmes so carefully, except wee haue indented with our churchyardes, not to coozen them of any part or parcell of the said Truncke. Since we are so stupified, it is well weelived not in their times, for wee had surely gone to the mill : our bodies should haue beene branded with the markes of a slave, as well as our mindes are with the deformity of ignorant Lazineffe.

L

But

Of Fame.

But these are no tutors at the court of Fame? Yes, as earnestly as Deserts; they can finde Titles as fast as Heralds deuile Armes: If for nothing else, put him in for providence, and for leauing as much to his sonne as his father left him.

Honour is to bee sought cheaper then with blood: It is possible to haue Titles, not Honour thus, for Honour is vniuersall, and runnes through all mouthes, and inforceth Enuy, & Vice, to do him Iustice, and to giue him his due.

But where is *Cesar*, *Cato*, *Epaminondas*, *Alexander*, *Eumenes*, & the rest? Dead: and with them deserts, their names are inwrapped in vertue, ours of this sicke Time in Fame: they searched for Substance, wee for Shadowes, they should be our Cognisances for we are walking Ghostes.

I could write more in this kind, vehemency sharpenes my Inuention, but I haue disclaimed it. I will from henceforth follow Vertue silently in my study, and abandon this Impostour Fame, as a Cheater, and Paymaster of counterfeir Coyne.

FINIS.

ESSAYES, THE SECOND PART.

BY
Sir WILLIAM CORNVALLIS
the yonger, Knight.



LONDON,
Printed by *The Harper*, for *John Marriot*,
and are to be sold at his shop, in Saint Dun-
stons Church yard in Fleet-
street, 1631.

To the Reader.

I Present thee Reader with
no excellencies, to doe
thee no harme is my
Commendations, which
if thou countest vnpro-
fitable, beleene it is a-
gainst my wil thou knowest it, for might
I haue preuented the comming to thy
knowledge, thou shouldest neuer haue
knowne me thus : but since a part of me
was out, though I trust not to their
strength, yet their strength shall bee
stronger by the rest, to line together and
die together, becomming their neere-
nesse ; they shall then goe together,
and be all against my will in
the prwer of your
disposing.

W.C.



THE ESSAYES
CONTAINED IN
this Booke.

- 26 **O**F Affection.
27 **O**f keeping State.
28 *Of Complements.*
29 *Of Estimation and Reputation.*
30 *Of Popularity.*
31 *Of Humility.*
32 *Of Feare.*
33 *Of Silence and Secrecie.*
34 *Of humane Contentments.*
35 *Of traps for Fame.*
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40 *Of*

THE HEADS.

- 40 *Of Councell.*
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- 43 *Of Vanity.*
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- 45 *Of Essaies and Bookes.*
- 46 *Of the Instruments, of a States-man.*
- 47 *Of Wordes:*
- 48 *Of Iustice:*
- 49 *Of Flattery Dissimulation, and
Lying.*
- 50 *Of Aduersity.*
- 51 *Of Fortune and her Children.*
- 52 *Of the admirable abilities of the
minde.*

Essay. 26.



Essay. 26.

Of Affection.

THose actions that receiue not their Commandements from a deliberated discourse, the issue of reason; receiue it from a sympathising with things, the issue of affection, whose effects though not vnnaturall, yet very vnreasonable, for so much is giuen to beasts to maintaine life with, but to man is giuen reason to purchase vertue with, which by the other can no way be compassed, no more then the taste, taste vertue, the smell, smell vertue; for affection brings all things to tryall by the senses, reason carrieth them to the inquisition of the soul, who regards notheir colours, nor those sensuall qualities, but makes them confesse how much they haue of
of

Of Affection.

of Temperance, how much of Fortitude, and of those inward qualities of the minde. Doubtlesse then, this power of affection carrieth no farther grace then the preservation of life, which regarded no farther then right, is a care of the last place, for speaking of this life, mee thinkes there is no other thing presented to our view, then some handsome Table or Picture that lookes pertly for a time, but will not last, and should receiue of vs in exchange a contentment of the present state, and a determination to vse it to the best purpose whiles we haue it, and when we are to part a patient farewell without disturbance or feare.

Omnia mors posuit, lex est, non pœna perire.

We are taken out of the vniuersall matter of Nature, and made men, highly already preferred, considering our first state; but this viewed with immortality, is baser in comparison, then the first, to the second. This life is but a Prentiship, the freedom immortalitie, and me thinkes it fittes well in respect of the ones shortnesse, and the others eternity, life being but like a Prentises

— tises holy day, but more neare when wee thinke of our knowledges which are here impotent and defectiue, but are there compleat and full, all things appearing there vnmasked, and the borrowed colours & vaine apparitions of Affection being withdrawn, those vnlimited and rich lightes of the mind, behold euery thing in the right proportion, all the deformities and misdemeanors of the world, are the children of Affection, which bindes vp our sight in darkenesse, and leads vs blindfolded; from hence Opinion, which is the destinated censure of Affection, as iudgment is the soules, from hence proceeds the irresolution of our thoughts and our wauerings, and changings from one thing to another; for Affection likes his present satisfaction, and iudgeth that best, which if in opinion bettered, he changeth his sentence, and so not able to penetrate into the depth of things, is euery day ready for a new impression. All that I haue heard, all that I haue read, all that by any meanes hath come to my knowledge performed will, hath bin where reason hath made Affection, his seruants contrariwise destructions, dishonours, dangers, haue beene in.
forced

Of Affection.

forced by the tyranny of pride, disdain, hate, selfe-love, or some other of those Affections vnrestrained, So can I fetch Calamitie from none other originall but this, nor happines but from the deprivation of this frailtie. Euen that honest harmelesse Affection, which possesseth Parents towards their children, me thinkes, whilst they are yet but lumpes of flesh, & things without all merit, should not be so ardent and vehement, pittie and commiseration fittes them better then loue, of which they are no way worthy; for howsoeuer wee abuse loue, by casting it away vpon trifles, yet it is the precioutnesse of loue, appointed onely to attend deserts, & to ioyne on peeces together that are not of this kind; but it is well that Nature hath cast the extremitie of this disease vpon mothers, it becomes them not so ill to be fond as men besides these little ones being their charges, Affection makes them more careful, & so it is for those first yeares neuer the worse for the child, whatsoeuer it is for the mother. Iustice being for example, and no more destroying a common-wealth, then the husbandman the trees, with executing the

the water boughes, which he doth as well in respect of their vnprofitablenesse, as also to shew malefactors in a glasse, their owne state while they behold the guilty vndergoing the seueritie of the law, but yet the creatures bound to profit others with their owne destruction, should be picked out monsters, whose natures might bee seene incorrigible, and those of whom mercy may coniecture amendment, to be spared: thus in the ambiguitie of things which doubt wil not haue resolued, mercy may haue a hand. Thus commiseration and a charitable eye to the distressed: all which though they leaue more to affection then to the strictnes of iustice, yet must we so farre tolerate them, for so God looks vpon vs, and so should we vpon our brethren, being all borne lame, which fault of ours if it were punished with death, none should liue; yet I go not with *Montaignia*, who in Essay of cruelty, bribes wit to take part with commiseration so extreamely & so womanish, as not to indure the death of birdes and beasts; alas this gentlenesse of Nature is a plaine weakenesse, we may safely see the deaths of these, yea of men without

Of Affection.

without motion, it belongs to vs to looke into the cause of their deaths, not into the manner only, but fetching it from the desert, we shall see plainly, it is not the Iudge nor the executioner, that commits this abhorred spectacle, but themselves, themselves doe execution vpon themselves; Might there be that vnspeakeable blessing giuen to the imprisoned soule, that shee might here view things in sincere truth, how would vice and sinne flie light, when vnmasked light might discouer their deformities, how profoundly should we be able to censure things, how would we scorne lawes and compulsion, when the most ragged vnderstanding should flye far about them.

Lastly all the enemies of wealth and pouerty should be banished, for we should not know want, and so should want them and the laborious life of study should end, whose trauels ayme at no other end, but an ability to know euery thing in his proper kinde, this is not, because Affection is, who dayly ouercomes reason, not by strength but flattery, and sometimes makes the weapons of reason, treacherously turn head

head vpon reason, with corrupting his tast
and making him fortifie pleasure with ar-
guments. I would be glad to looke vpon
my brother with the same eye that I be-
holde a stranger, and may the stranger,
worth excell his, I would preferre
him. Hee is decciued, that .thinks
vertue respects blood and aliances:
shee is not so bodily, hauing com-
merce with vs whiles we haue bodies, not
because we hauing bodies, should loue
our bodies: but because wee should with
the ordering and subiecting them, win her.
It is Affection that hath skill of colours,
and hath set vp the estimation of white
and red. I verely vertue was neuer painter
nor Armorist, all those choyces and allow-
ances that come from tall, & fat or slender
& well bodied, are all Affections choice,
the mind sees the minde, & giues the body
leauē to look how it will, for she loues the
abilities and graces of the minde, whose
neuer fading beauties, makes her imbrace-
ments blessed. Heere is the choice of all
things made sure; thus friends are to be en-
tertained, whose perfection may be better
discoursed of, then it is possible to find it
actually,

Of Affection.

actually, the reason, because Affection beares so great sway, our causes of combination being commonly more beholding to Affection then Reason, which makes vs so often complaine of the vnstablenesse of friends, and friendships inconstancy. No other are those leagues which looke into the fortune rather then vertue of friends, that cunningly make Love the broker to supply their wants; how can these hold, since the hold of their hold, blind Dame Fortune, is brittle & flitting. But amongst all I finde no body hath so iust cause to complaine of this as iustice, which being the very soule and life of gouernment is oft times compelled to helpe the lightest scale with her finger, whiles Partialities burden makes the other heauie I can pity the distresse of no vertue so much as this, since no vertue carries with her a greater maiestie, and in that maiestie knowledge, the life of life, the ioy of man, and his surest euidence of participating with the diuine nature, Surely were it not for the orderly working of this vertue, we should make the world in a worse state then the Chaos, where was a confusion, but it was inno-
cent

Essay. 26.

cent though deformed; but now it would be turned into a guilty deformity, the picture of which, though not fully, are those sick states that are continually letting blood; where the sweet wisdom of Lawes are turnd into those doubtfull arbitrators, blowes; and where iustice executes not with her sword, but fights for her right; but I haue destinated a whole Essay to Iustice, wherefore I will speake no more of her now.

Of all our delicacies, or imperfectiues of any kind, there is no Author but Affection, whose inticements brings on equally both excess and obstinacie, witness the many idle lines of loners, who haue made many foule paper for the laces of their faire Mistresse, whose luxurious conceits they haue made loue answer for, and called them loue.

Talis amor tenet, nec sit mihi cura mederi.

I wish them no Physicke, but my selfe the sight, for I like no play like to a passionate Louer, yet haue I heard, it hath killed some; but I will neither beleue it, nor yet be thus in loue. In a word, all these rable of disturbers, that prouokes passion
and

Of Affection.

and procures the full possession of men, of what kind soever, are the children of Affection, or if not her children, her selfe, for, *Proteus* like, occasion altereth her shape, and she sometime looks like anger, sometimes like love, other times like some other of those blinde choosers, whose effects, though so different as called by different names, yet all are affections; with whom I will have as little to doe as I can, and when I doe vse her, it shall bee no more then so much as shall make my body content to goe of my soules errand.

M

Essay



Essay. 27.

Of Keeping State.

L Mislike nothing more
 then the purchales some
 intend, with prostrating
 and deiecting themselues;
 to get the highest price
 on earth with this base
 commoditie, is baser then *Vespasians*
 gaine of Urine; Vertue goeth more right
 vp, more gallantly, none of her limmes
 are so crooked and halting, shee com-
 mands industrie of her seruants, not this
 lasie falling at mens feet, and voluntary
 professing seruitude, when greatnesse de-
 clines to this, either it meanes not well,
 or is not able to meane well; for contempt,
 the most cruell enemy to greatnesse, is by
 this meanes begotten, (vertues and vices
 procreating not like visible creatures, but
 contraries

Of Keeping State.

contraries beget contraries, and those furthest off, bring in those furthest off on the other side, though other defects may incur dangers of no lesse moment,) as cruelty, extortion, rebellion, yet contempt comes from no other place, then a carelesse ignorance of our States, or from pride, the not valuing, and ouer valuing. giuing life to this course, worse then death. Government, the blessing of the world, by the experience and inconuenience of times past, brought into an exact forme from the comparison of strength and wisdom, hath made a distinction of States, giuing one preheminance ouer another; thus come Kings, Lords, Gentlemen, Yeomen, which difference, were it only in name, without the duties belonging to each of them, words should goe without meaning, and meaning separated from words, speech should lose her name, man his society, and all should bellow and roare like beasts.

We haue then from our ancestors differences, which tradition is not so tyrannicall as not to satisfie vs with any other reason but custom, for she tels, vs that obe-

dience makes way for Wisdome, which otherwise whatsoeuer it could doe, should doe nothing for the clamor and noise of communitie; every man would speake, every mans speech likes himselfe best, selfe-conceit makes opinion obstinate; many determinations, no resolutions; clamors, not counsels; confusion not government; for governments supporters are command and obedience, the foundation and chiefe causes vpholding States, our eye giues every thing a colour; the things most pretious are counted more pretious, if they bee faire as well as good: from hence wee haue inforced the Merchandise of the minde to bee good, for somewhat else besides meere goodnesse, all vertues haue agreed to this, Temperance hath Health for her colour, Fortitude, Safety, Patience, Tranquillitie; thus Wisdome now vnderstood by Nobility; Maiestie and State, with ordinance of the Diuine wisdome, whether it bee the knowledge of our weaknesse, which cannot behold pure truth by it selfe, or our other weaknesse, which hath need of inticements for our vnderstanding, to periwade

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perswade vs to verrue, or else the temporall rewards destinated to these diuine graces, whether for all, or part, certaine it is, it is so, these excellent and supreme things, hauing inferiour graces to be their attendants. It is not then in the power of the most witty enuious repining Nature, to spurne at the differences amongst men, it is a lawfull constitution vpholding Lawes, the life of life, it makes vp the sweetest sounding harmony, whose speaking in feuerall keyes by discord, giues euery one a part, euery one is fitted, and altogether knits diuersity in concord. Particularly to speake of the vpholding and destroying the state of authority, those that are content to let fall their countenances, and to open themselues to the entertaining all with one respect, are natures forced beyond their natures, being meeeter to serue then gouerne, or such, whose actions going awry, fearefully to eschew punishment, seeke shelter in the abuse of curtesie, for the first, they vnderstand not themselues, or rather vnderstand themselues, but not their places; the other, neither the natures of them, nor

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their

their places, or else worse, are led by affection, of whom there is no more to be said, but being not fit, it is meet to send them to mending, if not capable of that, to be made into some other forme. This other hath beene accessary to the overthrowing many States, nay hardly there is any destroyed, but this hath beene an assistant to it, being a cherishing poyson, that maketh inferiour conditions resty, and rebellious; the Roman State offereth many examples of this kinde, where their Chieftaines, vnable to purchase respect by the true way, attempted the loue of the souldiers by giuing them liberty. saluting them by familiaritie: thus the most exact military discipline that euer was, was lost and ruined, and they that had wont to smell of sweat, the testimony of labour, now smelt of oyle, the witnesse of an vmanlike effeminate nicenesse. It needed not here, for the armies wont to looke vpon their Generals with admiration and reuerence, brought to a deeper insight through their prostitute fashion, began to compare his power and theirs, to examine the causes of euidence, which being

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ing wisdom, an euidence past their knowledge, in their knowledge nothing being of force, but force finding him inferiour to their multitude, it brought contempt, so came (saith *Tacitus*) the secrets of the Senate to be knowne to the souldiers, so came they to know their owne strength, though not to know how to vse it, an vnhappy knowledge, so came the armies to make Emperours, so came the world to be gouerned by money, for by that corruption the Legions erected Emperors, so came the Masters of the world to be held in the slauish tenure of paying a fine for their admittance, and to hold their States of men, that were wont to acknowledge no body but the gods: such a basenesse and declination is this in vice, and indirect aspiring, that to attaine but the names of Lords, they are content in truth to be slaues, to bee the miserablest slaues, being only commanders vn-satiable and vnlimited, for there is such a mystery in Nature, as Natures passing beyond their allotted limits, worke nothing but confusion, and not euen their owne intendments can they bring to perfection.

Neuer was there any Country possessed of the Empire, that managed it more gallantly then the Romans, whose care of Keeping their State in maiesty, did no lesse preferue them then their greatest conquests, for those doe but enlarge, these settle and confirme dominion, for little auaileth power without order, & this is the mother of order. I do not think but that there might haue beene men found in the time of Oracles, no lesse sound, and more certaine in counsell then the Oracles, who preferued themselves with a double construction, but their venerable account brought men to attend their answers so preiudicially, as they were taken, not searched into; and men with men, doubtlesse sometime seruants, happen of sound counsell, but their basenesse takes away beliete, their fortunes esteeme, so fruitlesse are the endeauours of great men, when they put on the carriage of seruite conditions, for with the same neglect are they vsed, that hold not their persons with the grauitie of their States in veneration. *Cassandra* propheticall counsell, surely would not haue gone so regardlesse, had she not
bee

Of Keeping Sate.

bee a woman, the person as well as the aduice is reckoned of by the aduised, they must goe together, though wee maruaile at strange things, yet wisdome will not follow them, and euen they esteeme that all that women haue, is deriued from their modesties, and shamefast obscuring themselves, for put them in their contrary habit, accompanied with mans accustomed boldnesse, and there followeth a loathing and detestation. Thus hath custome destinated in each sex, and euery calling, certainerules and orders of life, which broken, are abolished, as greatnesse attired in a seruile forme, or a seruile in greatnesse, is an innouation, and no lesse dangerous particularity, then innouations more generall to the body of a State, that once ouercomming, the louing the worse is no lesse dangerous then the once forsaking the best; for custome is a mettall that stands which way soeuer it is bent, and is not to bee rebent without the danger of breaking, witness *Galba*, whose words are to the souldiers.

factum est legere, non emere militem consueſce.

A speech good and well besitting the mouth of an Emperour, yet received a contrary censure, because not fitting the time: thus dangerous is reformation, thus pernicious to follow a time wherein the deuotion of Subiects to their Prince, by the negligence of their progenitors, is debased and made contemptible. Now to eschew this euill, and to possesse the true esteeme incident to honour, the groundworke and foundation must be from their liues, for two causes. The first, it is impossible to possesse this procurer of awe and veneration, being inwardly vitious, for vice is base, and makes the behauiour base and fearefull, which is contrary to the chiefe limme of this purpose, which is magnanimity and cleare conscience, the mother of resolution: the other that euery body will shunne his direction, that is not able to direct himselfe, his commandements shall not get passage through the hearts of men, but be spurned at, and despised. There is nothing that hath neede of more respect, then the first acquiring respect, it is with much more ease preserved then obtained, for it preserues it selfe, but
with

Of Keeping State.

with great difficultly is attained, for coming from no other originall but vertue and authority, (both which are strangers to the beginning of mens times) they must be had first; and then this, for mens loue and reuerence are gaind, not for the beautie of the persons, but for the abilities likely to profit, for whatsoever we pretend, they are rare that ground their loues vpon the generall welldoing. wee doe but talke of louing our Countries best, for we loue our selues first, it is to be wished it were otherwise, but it is to be feared it is so; the reason is, we vnderrake much more willingly to conquer kingdomes then our selues, and therefore as Nature made vs, she may haue vs againe, for we are without any other alteration, then is incident to obstinate ignorant, for the other instruments vpholding a due reuerence and respect, I remember some, but fearing they would be catcht at, without the condition of retaining vertue fast, I hold it best not to aduenture them, wee are lazy and proud, for he that thirsts for honour without desert, is lazy and proud, and desert I cannot call those crossings and gaine copings

Essay 27.

copings of vertue, it is a counterfeite fashion to face our foreparts with the rich stufte of worth, and inwardly to bee a pieced stufte of diuers colours of diuers ragges; to conclude, he is perfect in his best liuelihood that is perfect in himselfe, hee vnderstands an euidence more profitable then the euidence of his land, to which a confirmed behaviour is the profit of his knowledge, the preservation of which, is the preservation of his honesty, the vse of which is as effectuell as his wisdome, for separated he may be heard, but not beleued; it is not Pride, but Vertue then, to exact and maintaine the reuerence fit for his calling, which who doth not, is either vicious, or vnprofitable, or both.

Essay 28.

Of Complements.



Essay. 28.

Of Complements.



WEE misuse all our actions,
wee spur-gall and tyre
them, looke vpon them
when they are begotten,
and we abhorre them, for
they are full of deformi-
ties, and behold vs with wry mouthes, as
if they mocked their Fathers, our Taylors
gaue vs but a little belly to our doublets,
and we neuer left vntill wee made our
selues crops bigger, then women with
childe, Hand-kerchieffes and Towels, and
halfe Table-cloathes thrust in, they not
so rich in linnen, but as abundant in fol-
ly, Hay and Straw, as if there had beene
no grace but in a gorbelly, and the bra-
uest portion, the largest Girdell; thus mad-
ly

ly ranne our pleasures, our profits, our desires, our indeuours, neuer thinking any thing sufficiently followed, vntill it turne againe, and lookes either full of horror or derision; we of these latter times, full of a nice curiosity, mislike all the performances of our fore-fathers, we say they were honest plaine men, but they wanted the capring wits of this ripe age, we are not yet so impudent as to say they were fooles, but wee affirme they were fooles, for all they did is yndone, and their whole courtes altered. They had wont to giue their hands and their hearts together, but we thinke it a finer grace to look a squint, our hand looking one way, and our heart another; they gave entertainment to their friend, to strangers, wee accomplement, and ciuillized, or ciuited (for our actions smell like a profound Courtier) kisse the hand as if we meant to take say of it, imbrace curiously, and spend euen at his entrance a whole volume of words, which when it meetes with a fellow vnprovidid of that windy commodity, hee is drinen to take all without exchange, and so is thought either clownish

or

Of Complements.

or shallow, or else he is bound to the penance of a million of I thank you with all my heart sir, I am glad to see you well, tell me how you doe sir, but if they be both cunning, what a deale of Synamon and Ginger is sacrificed to dissimulation. O how blessed doe I take mine eyes for presenting me with this sight, O *Siguiour*, the Starre that governea my life in contentment, giue me leaue to interre my selfe in your armes: not so sir, it is too vnworthy an inclosure to containe such pretiousnesse, but pleaseth it you to honour mee so much, as to make mee the bridge of your passing home, happy shall I bee to haue had the impression of your footsteps, this and a cup of drinke makes the time as fit for a departure as can be, by this time they are both drunke dry, and they haue no more to say, but by way of repetition, which the ease loatheth as much, as the pallat meate already chewed, onely certaine shotte are left to bring themselves off, as vnhappy occasions, Why doe you spurre me to depart out of this Paradise? no Sir, pardon me, it is I that haue cause to complaine of iniurious time, who wanting

ring you, doe with the want of my selfe,
for my selfe without my second selfe, is
alike loathsome; no more sweet friend, let
vs not thinke too much of the misfortune
of separation, but let me leaue you here.
O Sir pardon mee, mine eyes would
take it vnkindely at my legges hands,
my heart at both their hands, if they
should not doe their vttermost towards
your fruition; no farther then this gate, I
protest, a little further I beseech you, bee
not so iniurious to the lengthening of my
ioyes, nor a foote, much doe I feare you
haue already hazarded your health with
this long iourney. Giue mee leaue there-
fore, for the quiet of mine owne minde, to
salute you by a messenger in the morning,
to know how you digested your great tra-
uile; my messenger shall intercept your
kinde intencion, and so more then my
selfe farewell: farewell to you both flatter-
ie and folly, or both. I am weary of play-
ing this part any longer, and almost tyred
with this short thinking of these vaine
touches of the tongue, like to haue made
loue to a seruant that interrupted me, Fic
of this abuse of speech, fie of this purblind
choise;

Of Complements.

choise; for my part I had rather binde my tongue apprentice to an Oyster-wife, then to this language, for I hate nothing more then the accomplishing of things purposelesse, and so is this, if it be not worse: for he is posselt with one of these two devils that speakes thus within him, either Dissimulation, or the proper title of a well-spoken man, which two are the badges either of a foole or a villaine.

I like well that every thing should doe according to their kinde; I haue heard of diuision in singing, and of the diuisions that neate Schollers vse to tie vp the breeches of an Argument or Oration with, but when we are to send truth or seriousness of an errant, to send such a thining-imbroydered Embassadour, is not fit: wherefore are these imployde, but for their swiftnesse? because they can get sooner to our friend, then our actions, of whom they are the fore-runners to relate their comming, which when they shall doe, one after another, a multitude of messengers before the true expected guest shall come, who can blame the scorning, and not trusting such lying posts, mee

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thinkes

Essay 28.

thinks the tongue reading in the heart what he pronounceth, should read truly, and not abuse both with a corrupt translation; but this is the most poysonous qualitie in accomplements; the preryest are those that meane neither well nor ill, but as I saide, to be a well-spoken man, that like an vnthrifts money that burnes in his purse, so these their words in their minds, that can no more keepe their words, then the flixe his excrements, but when it comes, he cannot carry it to the appointed place, but lets it goe vpon the next hee meetes; if he meetes none, he layes it in his breeches. Who would bee troubled with such a disease as this, basting every one without all choice or respect? not I, for I preferre the freedome of my minde, before any thing of the world, and amongst the things of the world, then this, there is none more slavish and base, comes it either from the best or the worst of these two twinnes, Flattery or Folly:

Essay 29.

Of Estimation and Reputation.



Essay. 29.

*Of Estimation and
Reputation.*

HHe most deare and most
precious commodities of
man, are these, they are
himselſe, his life, thoſe
which all noble and ho-
neſt ſpirits haue the care
of; they liue, carefully cheriſhing it, and
dye, imbracing it. Euen wiſe and children
compared with this, are counted reſpects
of a ſecond ſort, and we provide for this,
and then for them, which is the excellent
colour that makes men decernable from
one another, though opinion or affecti-
on, partially diſtributeth, and ſometime
counterſeits, it is no matter, liſe inabled
with thoughts of magnanimitie muſt not

desist for this, this worth is not blemished by his halting defectiue imitation, but rather increaseth; for imitation how short soeuer it comes of the originall, yet beares the meaning of allowance. It is a sweete thing full of the pleasure incident to the things of our owne acquiring, for it is no inheritance, nor is it bound to follow the followers of Fortune, but purely is theirs, whose thoughts haue guided their actions to doe things of note and worth; it belongs not to sloath nor idlenesse, be he neuer so noble, if a sluggard, she will not serue him, she bindes her selfe to no body that doth not well, who imbraceth vertue, she comes after and kisseth him, basenesse, and sensualitie, shee giues in pray to her opposite, the most abhorred thing, of Nature, Obliuion, and is her selfe associated with none that determine not brauely as well as honestly, being indeed the last and most refined digestion of a fiery and high flying nature. This is estimation that carries leuell throughout the world, where eyes by distance are vnprofitable, greatness dismembred from feare, which being inhabitants of different regions vnregarded,

Of Estimation and Reputation.

garded, thither and beyond goeth Estimation, being a coine currant, and received in all countries, with all dispositions, even enmitie and malice it selfe cannot resist acknowledging her; besides the ample territory which it yeelds in commanding respect euery where, being like the Sunne dispersing his Rayes ouer the world, making the dwarfish feeble constitution of man, whatsoeuer the eyes saith, figured by the minde, a most goodly and a most strong portrayture of Excellency; more then all this, it giues the letters of credence that makes vs beleued in the commerce of men, without this wee labour altogether vnprofitably, suspect killing all our intents, before they come to the age of actions; surely they are Natures of a dastardly kinde, that doe not vehemently thirst after this most splendant brightnessse, they are rusty bodies, that doe not continually handle themselves vntill they shine thus, for leauing that worst part that declines to ostentation, and bragarisme, (though praise and commendations, and so estimation may be loued, and yet liue long enough without these extremities,

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for Vertue is not so tyrannicall as to propound labours without recompence:) it may bee loued for a thousand other respects; euen as loue it selfe can sometimes goe without lust, for the pursuit of actions for the sake of vaine-glory, is no neerer a kinne to the true grounded Estimation, then lust is to loue, Estimation being the blossome of the tree of Vertue, which promiseth the husbandman payment of a more tastling commoditie, being the fore-runner of Vertues best payment, we must not contemne, but cherish the blossomes perishing, the fruit perisheth; prayses are not then to bee contemned, for they are the blossomes of vertue flourishing, they must bee loued and desired, for from them one day comes the fruit of the Tree of life.

But now to the vndiscreete greedinesse of many, who desire to be rich in this, as robbers by stealing, who leaue industrie and thrift (the true meanes) on the right hand, and impatiently dispoile others, to satisfie their appetite: the way by vertue is called large, the goodnesse of the mindes inclination tedious, they apply outward medicines

Of Estimation and Reputation:

medicines, things of resemblance, matter, forme, but for truth and not the resemblance but the thing it selfe, they neuer trauell about it. These base mercenary imitations take their originall from their plots: from the pretence of discent, from the infections that parasites giue the world in their behalves, from a behauour big and swolne full of promises, eager of performances, and trafficking with occasion of a slight and safe price, I can warrant no man from the infection incident to high fortunes; for I tast in euery man lively prouocations to teach their thoughts flattery, and to lay matter of worth to their owne charge, my readings iumpe.

Alexander, when hee was so full and so mighty, as to bee called Conquerour of the world, was then so needy, as faine to borrow *Iupiter Hamon* for his father, to be the bawde of his owne conception; for it was he onely that brought *Iupiter* and *Olympus* together, such is the blinde vndiscrete capacitie of man; as when hee may draw Estimation from himselfe, then not for modesties sake, but a mad ambition, he giues it to others, making his case

Essay 29.

weake, with bringing in weaker assistance, rather chusing to be a glimmering reflection, then a true and reall light. But the pretence here was the purchase of a more ample regard amongst them, whose states commonly being full of darke ignorance, is much more rauished with thoughts of superstition, then things apparant, for they can guelle sooner themselves, as to determine things of their owne pitch, base and triuall, which brings them to a retchlesse respect of what they are conuersant with, and to lend admiration onely to things rare, finding what they know vnworthy, they are much more delighted with what they know not. I finde not for ail this any increase of Estimation fetched from these diuine titles, for men of iudgement whose abilities reach farther then the present fortune of Princes behold a weakenesse in these vnreasonable affectations, they see a bowing and wauering in those mindes, vnable to manage successe, ouer the more inferiour subiect, it layes more fast hold but vnprofitably, for meanes of a more direct ascent shall performe this office, doubt shall hold them

as

Of Estimation and Reputation.

as fast by the heele, as the name of *Jupiters* mistaking workmanship, for doubt breeds a feare of so good a temper, as being neither inclining to desperation, nor hate, it begets obedience, with other nations it preuailes not at all, for being out of the reach of awe and feare, their sights are more cleare, and their inquisition more certaine. Amongst all these states that drew Estimation from this superstitious beleefe of their participating with the highest powers, *Numa Pompilius* playd it best with his Nymph, he was a Prince that bred and nourished deuotion in his countrymen, who being bred vp in wars (a life apt to corrupt) knew better how to be touldiers then good subiects, he changed their liues, to strengthen with innouation the opinion of the Counsell of a more then humane vnderstanding was necessary; more modestly, though I cannot say more discreetly, did the Romanes of the ages afore vs use this Deifying power, they gaue it their Emperours dead, but with such partialitie, as they spared none that left a succellour of his owne appointment; so much differ the nature of these
frome

from their Progenitours, so much doth it alter nature to be brought vp and nourished in Seruilitie, but could they, or durst they haue given it onely to well deserving Princes, their Princes vnlimited by other respects, would haue beene the better for this, since it is as naturall in men to purchase hope as assurance. The Egyptians haue a Law, that at the Funerall of any man, all that could accuse or excuse the dead, came in, where if his defects surpassed his merits, he was denied the rights of their interring; it did much good, though they were not in hope of winning any more, then a mortall reputation, the feare of losing that was much feared, and so shunned; an excellent law, no lawes being so excellent as those that seeme cruell and are not, and being slight produce the weightiest and best effects. The ages since these, growne more Philosophicall wise, to whom it is apparant, the immediate act of generation is a mortall thing, and no way answerable to the Diuine nature, the multiplicity of the many Gods being abolished, not so easie a matter to haue the conuersation
of

Of Estimation and Reputation.

of a God, these being knowne fables, not daring to ground their designs vpon impossibilities, to which iudgement will neuer consent, from things of likelihood they giue their pretenced grace, instead of the counsell of the Gods, the manner of adoring God, in stead of their discent from them, from families of long standings, these are the maskes and disguises of all those impatient eager dispositions that are not content with their owne states, to which at the first approach by the quicke and light apprehensions of the multitude, perhaps Estimation may be giuen, but it weares off, and is too lightly wouen to endure. It hath not beene omitted by many thirsters after Estimation, to make mercenarie breaths fill the eares of men with their commendations, an vndirect course, be they euē as worthy as they will, for a true thing out of the gutter of a false throat, can hardly escape corrupting: surely so great an enemy is vertue to hypocrisie, as shee growes and increaseth most where she is most obscured, to giue whose effects leaue to speake, not to speake of her effects, is the best proceeding: for attending

tending her leisure, shee will discover her selfe in a more faire and full growth, then now comming into the world like abortive issue halfe stopped and deformed. The Estimation setcht from a big and bombast behaviour, deserues not the consulting, for the best of behaviour, more then that the shadow of the Sunne is better then a candle, indures comparison with nothing, for it is but the shadow of the minde, but the companion of this a hunting out employment slight, and safe, though it be as ridiculous, yet lookes more grauely; how well doth it praise some men to be sent of a message by a greater man, though of no more worth then would fit the performance of a foot-boy; these mistake Estimation, and entertaine balenelle in her stead, like a suter that pretends the obtaining the Mistresse, and marrieth her kitchin maid. This thirst and hope of crossing Estimation by the nearest way, seldome escapes discovering, if it doth, and that they doe by an insinuating diligence get some degrees higher, their owne course is their owne destruction, for those delected dispositions can doe nothing well but flatter, and

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and feeding them with hope, they will liue, and liuing they are of good vse, their Natures runne madde with exaltation, they are nothing so well made to beare good fortune as bad, in which state, it seemeth that Nature hath conspired with Fortune they shall liue and dye in.

Reputation the garland of meaner price for meaner champions, is not yet so low as not worth the stooping for, though with titles and worship, and words wee distinguish states, yet to all men of all Fortunes, the grounds of Vertue are one, with whom Estimation and Reputation is all one, but we whose narrow roomes are not able to traffick with Vertue by the whole-sale, but by retaile, must take in things by handfuls: there is nothing easier then to confound our Natures; to eschew wearinesse wee count our miles, we number things, and are afraid of infinitie, thus speake our Arts, being erected with ground-works, Diuisions, Rules, &c. Thus Arithmetick by one, and two, and three, as the stayres mounteth vp to millions, we see not, heare not, touch not, smell not, together, but singly commeth
our

our knowledge ; thus is vertue content to suffer her selfe to bee anatomized by words, and by words, to pull one part from another, thus comes Fortitude, Temperancy, Iustice to bee designated to severall functions, and to bee knowne by severall names, thus comes Estimation and Reputation to a distinction, thus by words is mans vnderstanding set a worke, and kept from running mad. Though our English courtesie calls the Tenant Goodman, and the Land-lord Master, yet I hope goodnesse belongeth no lesse fully to the Lord then Tenant, but that their actions pretend a generall good, and these vnemployed obscure fortunes, but a particular, we must giue a preheminence, which our mindes cannot doe without our senses, our cares must haue their indifferent sounds, the best is therefore knowne by the name of Estimation to determine honesty, to practise those determinations, to resist feare, and vanquish couetousnesse, is the direct way to reputation, which who honestly indeauours to follow, shall haue his indeauors rewarded with this title. These are not impositions of such import

as

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as those belonging to Estimation, but yet respecting the diuersity of natures, as difficult; for every one is fitted with his desires and appetites of corruption equally dangerous, the Husbandman hath his defects, the Mechanick his, the Merchant his, all theirs, whose resistance is no lesse troublesome, though lesse worth, then Princes pretences to Crownes, to sow sedition amongst their neighbours, to remove by the shortest cut men mislik't, so cunning, so full of variety, so vniuersall is the power, instruments, and policy of vice. To determine honestly, which is the allowing, and retaining thoughts of such prouocation, the resisting thoughts contrary, is the first and most effectuall meanes, surely there is nothing so ordinary as those thoughts; yet serued thus, they will bee lesse violent, and lesse in number, it makes the assaulters weake, the assaulted strong, their resistance is reasons office, who with the truth of discourse skirmisheth, and at last overthrowes these rebels and out-lawes, the mustering the good, the trying them, the teaching them their duties, makes them
inuincible

invincible. *Quaecunque salutaria sunt, saepe agitari debint, saepe versari: ut non tantum nota sint nobis, sed etiam parata.* The often vsing these thoughts, ends with the practise to a thing often read, the memory will lead vs well as the eyes, wee cannot thinke well often, but wee shall doe well sometimes, and the vertue is gotten by heart, which before was but counsell. *Tolle errores, supervacua praecepta sunt.* Good thoughts are precepts, good actions abolish errors, which thoughts though wee must light our actions at, yet must wee not liue only to encrease that fire, and not at al, to vse it, but practise first with our thoughts, and then in good time begin a best with our actions. Feare, the ill humor vpon which oppression works, bee abandoned by him that gives the badge of honest Reputation, for without a hacksters humor (for I call not him fearefull that will not aduenture the losse of his life, for the losse of the wall) euen according to the lawes of vertue, he cannot bee honest that is haunted with the cold disease of cowardise, you shall see my reasons, let vice but runne with an edge toole, he

Of Estimation and Reputation.

hee will disclaime honestie, he will neuer assist the oppressed, for hee loues not the weaker part, he will neuer instruct the erroneous, for a frowning reply quailes him, he will neuer profit any by his example, for he is still of the same religion the greatest number are of, and they are vicious, thus can he not earne Reputation, that is troubled with this falling sicknesse, perhaps put him in a Castle by Cannon prooue well guarded and well victualled, then turne him to a parlay (alwayes provided there be no Gunnes without) hee shall then say they doe not well, and that honestie is a thing more excellent then power, but if these words deserue Reputation, euery body hauing their right, it must be parted betweene the guard walles, and the victuals, and to him must remaine the euerlasting shame of an vnprofitable fellow, that doing nothing, takes more paine then the most industrious valour. Couetousnesse, that makes men resemble beasts, whose bellyes neuer so hard stuffed, will yet teare a prey, though they cannot eat it, assaults not so rigorously as the spirit of feare, this frownes not but
O smiles,

smiles; this takes not men by the throte,
but by the hand; it infuseth gently the
venome of corruption, which perpetuall
hunger though it be not more deformed,
yet is it much more dangerous then feare,
for besides the same effects, (though by a
contrary course) this presupposed invin-
cible Castle is wonne, for a couetous com-
mander, can neuer be safe guardian.

I haue told the direct way to Reputati-
on, the colour that the substanciall body
of Vertue carrieth, the seemelyest and
most blessed title of this world, for all o-
thers stand eyther vpon the pleasure of
men, or fortune, both which are too in-
constant Lords to the Tenants too, but
this is a mans owne which he challengeth,
nor holdeth vpon no second state, but the
same power that giueth Princes Soue-
raigntie, giues honest men Reputation.
Estimation the destined lustre of great-
nesse hath more to doe, he hath the ene-
mies of Reputation to resist, as hee is a
man, and Estimation as being a great
man, nay he may play the private mans
part well, and yet faile of his title, it is not
enough for him to thinke well, to doe
well,

Of Estimation and Reputation.

well, to be no coward, not to be covetous, all these particularly come not so hie as the marke, for his thoughts must carry a more ample nature, his thoughts must tend to the vniuersall profit, his actions so, he must not be content with his owne valour, but teach others the rules of Fortitude; he must not onely resist couetousnesse, but punish the covetous: The noblenesse of these actions speake for themselves, they are bound of a rich voyage, from which may they returne into the baye without shipwracke, they haue done so well as not to be mended, they haue no more to doe but to dye, and to leaue their examplr to successors, whose hies if they attaine to an exact imitation with themselves, list vp the memory of the Estimation of their fore-runners; so eternall and euerlasting a thing is Vertue adorning great personages: so true, and iust, and liberall a rewarder is Vertus to well deservers of all kinds.



Of Popularitie.

SO is the state of man inuironed with weakenesse, so irresolute are his actions, as from successe hee drawes danger, from occasion changes: thus may I say, viewing the occurents incident to this humour. Surely at the first founded with the consent of commiseration and good name, but the effects following too fast, we robbe Vertue of her operation and reward, separating her and our selues, and attributing all to our owne merits, as if there were a power in vs able to doe well, that proceeded not from the motions of Vertue: Certainly before the gaine incident

Of Popularitie.

dent to this attempt, when accompanied onely with honest prouocations, and a sincere minde, it is well intended and without corruption, they put on the state of the oppressed, and pittie, they fee the wrongs that others fee, and redresse them; but the strength of Vertue inforcing allowance applause and following, drawn beyond the compasse of our selues, impatient of vertues long last payment, we snatch at the opinion of the world, and loose her, for shee must bee loued alone, then these pretences change their end, and what wee meant once should purchase vertue, we lay out for vice, who now manageth an vsurped authority, and doth some things seeming good, to doe ill after with the more safetie, and vnder the couert of Humilitie, Liberalitie, and commiseration, meanes to inthroned Pride, the ingrossing all things, and crueltie; thus failes the foundation of a goodly building, ment to the good inclination of the louers of their country, but they are put out, and ambition dwels there. It is no wonder then though this common affabilitie hath ill successe, for it hath an

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ill intent. It is no wonder though it be the most cunning seducer, for it is covered with the robe of vertue, nor deserves it maruell, though it coniure hearts to bee the meanes of their owne ouerthrow, since there is no baite swallowed with so much hast, as that of gaine and particular contentment; thus is there destinated to this Arte much cunning, much danger, much applause. That the state of man is on euery side inuironed with danger, needs no prooffe: read but thy selfe reader, and without me thou shalt finde, vice hath fitted thy state with thoughts apt to deceiue and intice, all estates haue them, prosperity as many as aduersitie, aske Vaine-glory else, which as much out-runnes the Marke as miseries repining comes short or dispayre, all which being vnrestrayned by reason, carry man from his destinated mediocritie, and so leaues him to the pleasure of irresolution and vncertainenesse: but nothing so subiect is aduersitie to this staggering, as the other, it is prosperity and successe that brings forth this Monster, who following the actions of men more amply then they haue expected, hath wholly

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wholly corrupted them, making their attempts that were faire at the time of conception, when they haue beene actions, foule and ill fauoured: thus haue many pretending to bee reformers of estate, through the fauour of their pretence growne mighty, been deformaters of a state: so hard it is for man to think well altogether, especially when his demeanure carrieth a popular forme, bearing the title of the oppresseds refuge, and patrone of the vulgar, whose wording fauour and showing allowance, hath such an operation with mans frailtie, as carryed from the true regard and knowledge of his duty, he seemes like a feather gouerned by the breath of men. That there is danger, who seeth not? Since he is aloft by the pleasure of others, a dangerous estate, for with danger they stand, that stand not vpon themselves, his foundation is the many headed multitude, a foundation both in respect of their number and nature vncertaine, and consequently dangerous, for who knowes not the diuers formes of mens imaginations, as different almost as their faces, which shewes them easily

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separated, and their forces being strong, no longer then whiles together incorporated, being so subiect to be seuered, nay they going against nature, if holding a continued vnion, what can issue from this confidence, but danger? their natures, but by the pleasure of nature and their education is left ignorant, which impotencie leaues a wauering disposition easily seduced, and as easily reformed, apt to beleue a faire tale, and as apt to beleue weake reasons, strong: spent in contradiction, this makes them inconstant, for their discourse not vsed to retaine things, makes them like any thing, because they are destitute of the vse of comparison. It is in euery mans nature to allow the state of others the vpper hand of his owne, euen rich men sometimes with themselves poore, bnt with much more vehemencie the poore themselves rich; thus are the vulgar often catcht, poore creatures, they will bee enamoured of gay cloathes and rich abilliments, yea euen of the persons of men, which they shall neuer haue the least vse of, who then obtaining grace from the subiects of fortune and time, who like in-
constant

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inconstant builders, are still erecting and pulling downe, and can thinke it meete to aduenture his state, his fame, his life, his soule, vpon such wauering opinions. These are vncertaine, how can the crection vpon these stand? the one and the other must of necessitie fall, for so goe all things originally descended from our affections vncommixt with reason. But determine their fauour fetched from more reasonable grounds, from the doing them good and easing their yoake of subiection, this shall be found as vnstable: for haue they no neede, or is there neede beyond the power of remedy, they are lost, for their loue comes from necessity, alwaies louing them that they haue neede of, but neuer louing the needers of them. In the meane time the Prince from whose carefull circumspection nothing of this kinde can be concealed, finding a subiect ingrossing subiects, what can it breede but suspicion, what ought to be the issue of that suspicion but death? it being as iust and as naturall for them to remoue feare, as others paine: but were his course bent but to winne, not to abuse their loues, that
immo-

immoderately sought, is an offence, for all the possessions of subiects must be limited, his honour, offices, reuenues, power, and so the loue of the people, the generalitie and grosse body of which is destinated onely to the Prince. Needes must they haue cunning that deale with this ticklish commoditie of the vulgars fauour, they must carry an euen hand of them, neither to let them be empty nor full gorged, they must neither too often, nor too seldome see him, neither must hee be too strange, nor too affable, for opinion is much more nice and curious to please, then iudgment, more quicke, more light, being soone off, and soone on, of a ready, though not of a wise dispatch. They are wonne with what they seele, and delighted with what they heare; so are the chiefe tooles of this trade, Liberalitie and Rhetoricke, these must serue one anothers turne, amplifying gifts, and the actions performed for their commodities, with Eloquence; other times leauing the perswasion to the benefit, when benefits want, drawing the picture of Liberalitie in good words, their mindes are like queasie stomackes, that will surfer

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as well by the vse of one meate oft times, as by excesse; their satisfaction resting as much in the variety, as in the profit. But no more of this, it is not requisite to follow this point any further, I haue often times seene them that meant to destroy vice, sow it: then no more but this, the cunning of Popularitie, is like that of Iuglers, the cunningest of which can cast mists before mens eyes, but here is their neereft resemblance, Iuglers trickes goe most inuisible by Candle light; men popular, with those heads that come no neerer the strength of vnderstanding, then Candle-light the light of the Sunne: the payment of these are praise and applause, a reward fuller of noyse then profit, of which they are as prodigall to their fauourites, by spurts with no lesse vehemencie, with no lesse number of circumstances, so that me thinkes it is doubtfull which they affect most, for their behauiour without all Herauldry, giues no marke of destruction. Much harme doth the possessors of these shouts and clamours receiue by them; for the knowledge of their actions, which from the account of others comes most parti-

partially, helpeth their proceedings, for all they doe by a corrupt interpretation is called commendable, make him an Archer, if he shoots not neare, he shootes for all that a faire shoote, so corrupt is our Estimation of things not looking into the inside, but vpon their successe & fortune: who can then that determineth, determine Popularitie commodious, since waying the discommodities, the dangers, the paines incident to it, and then beholding the profit, we shall finde no profit, the deduction hath consumed the summe, this body of breath is too mutable to rest on; if not mutable, dangerous, if not dangerous, dishonest; who then will spend his time in pursuit of a thing so diseased, as to bee mutable, dangerous, and dishonest? But the extremities on the other side, must with no lesse care bee shunned, there belongs to euery man that desires safetie, to make the things appertaining to him, correspondent with his fortune, otherwise like a barke oversayled, he turnes himselfe vnder water, and sinkes.

of

Of Humilitie.



Essay. 31.

Of Humilitie.



WE haue much labour and hold in the obtaining vertue, when we haue fought well all day, we loose it at night, vice dogs vs, and neuer assailes but vpon aduantage; shee comes creeping, and by degrees gets into our bosomes, we cannot shut her out, for our gates will not be bard, our senses keepe open houses, they are busie Faculties, that loue not idlenesse, though they lead to idlenesse: bee blinde and the power of the eyes will runne into the touch, and then make that itch for both, take away soure and leaue the fith, and that fith will trouble vs as ill as all, take away all, we are senseles; so hauing senses, we are subiect to vice, hauing none without

without feeling. The reason of Vertues difficulty, is her inuisiblenesse, it must bee touched, or tasted or heard that they make much of; and so much of Vertue is common, wee can call her by her name and tell her of her excellency, but to translate her out of wordes, into deedes and actions is few mens cases, and no maruaile, for the perswasion of vertue being in a language that man vnderstands not without the senses interpretation, by their interpretation is corrupted, this makes them thinke those good deedes lost that haue not the eyes of men for witnesse; the most detestable vices are those that desire to looke like vertues, and these come from the corrupt peruertering the soules motions, those meere of the body though they be ill enough, yet are they not so ill, for they are naturall. Thus hardly doe we earne all vertues, humility excepted, which mee thinks is so neere a kin to vs, so like vs, so fit for vs, as she needes no long wooing, we haue no other refuge but this; it is she onely of all other graces that most truly belongs to vs, and of whom we may haue the greatest part, for the rest send but their shadowes

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shadows amongst vs, she comes her seire: they are all of an higher nature and more stately, but this Vertue is Humility, that teacheth the knowledge of knowledge selfe-knowledge, that destroyes Fortune, for she is delighted with nothing but ex-cesse of passion, but this hath but one countenance that confound'eth pride and counterfeiting, for shee shewes her inside, and thinks of mending her imperfections, not of glorying in any, surely there is no doubt but the quest of the others is an honourable imployment, but the pursuit of this exceeds all in profit, for without this the rest are not, all of them being dispoiled of their excellent natures, by an ouerweening opinion, but this true vnderstander of our states, so sweetly commixeth her defects with those thoughts of liking, as taking away presumption, the abuse of our indeauours, and leauing iust so much knowledge as defends wearines & loathing, we happen of that true way that directs the graces of the mind to heauen without danger. But because though we dare not say we mislike; yet we like that best, that is good both for soule and body,
and

and that the body will, like children cry; if it haue not part with her fellow: that it is heere a beauty, a helpe, a preservation, is worth the proouing, we differ much in natures, and our likeings like not all one thing, yet was there neuer yet nature that liked the tast of pride in another, the sport of it is, pride likes not pride, but will spit at one another, and make euen their owne imperfection, beare witnessse against the same imperfection, in another; thus plaine it is, howsoeuer wee hide it, and hiding cherish it in our selues, that by our opinion of others, the opinion of al others neede a kin to iudgement, wee hold pride a vile and loathsome companion. The creatures that giue vs earthly mortalitie, whose chosen euidence is beauty, if that not beautified with modestie, humilities other name, it is no lesse loathed then deformity, it giues a sweetnesse both to the beautie of behauiour, and the bodies beautie, and turnes the beholders thoughts into admiration, that vnlesse thus accompanied, would end with enuie, and repining against natures partiality. The assistance of this vertue, is as much as her contraries dangers,

Of Humilitie.

dangers, neuer was there pride, though
incompassed with the strongest guard sale:
For it is a vice contrary to all natures,
there is no other but may haue aide, ay-
ded by the hopes of gaine, or satisfying
some humour; but pride deuouring all
things to vphold her selfe, destroyes both
loue and hope, and is left destitute of all
manner of defence, it kills succours, and
multiplieth enemies, the contrary, pur-
chasing friends, infeebling enemies,
therefore without question, a vertue of
great helpe and profit. But her best ver-
tue is preservation, for beauty is but a co-
lour, and not reckoned amongst the sub-
stantiall, helpe may bee helped, and yet
haue need againe, but preservation looketh
no friend, and Humility is the author,
for sailing by this compasse, wee know
whereloever we are, what we are, it is im-
possible for any place or any state to al-
ter vs, all fortunes are one, things that
may stick vpon the body, but neuer vp-
on the minde: thus is free the cause of
preservation, for to preserve is not to lose,
thec loseth not therefore, thec preserveth,
making the minde constant and free. To

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tell how fit it is for man, it were fit first to relate the wretchednesse of his state, an argument long and doubtfull, but that it were a relation that would aske a long time, since it is of his misery, shortly to answer mine opinion, those debased states vnable to stand vpon themselves, have no other refuge but Humility, a testimony of an obeying minde, and yet farre enough from a dejected basenesse.



Essay 32.

Of Feare.



We heare from our nurles and old women, tales of Hebgoblins and deluding spirits, that abuse trauellers, and carry them out of their way. wee heare this when wee are children, and laugh

Of Feare.

laugh at it when we are men, but that we
laugh at them when wee are men, makes
vs not men: for I see few men: wee de-
light not perhaps in ligges, but in as ridi-
culous things we liue: nor this disprooues
nor their relations, for we are misused by
those spirits both night and day, some
goe but a little out of the way, most goe
contrary, yea succourlesse, for the Moone-
light of sense is hardly their companion,
but the clouds of error wholly incom-
passeth them, and in their travels pride
catcheth some, luxury some, hate others,
conetousnesse deludeth another, ambiti-
on others, and my text millions, whose
cases are desperate, for day helps them
not, but then in stead of thinking of
these Impostors, they see them and fol-
low them, and loue them: of none of
these haue wee so iust cause to complaine,
as of Feare, for most of the others are the
diseases of our choyce, rather then na-
tures, but this imperfect opinion catch-
eth hold in our very conceptions, and
when wee haue not wite enough to bee co-
soned with the other crimes, wee haue
then apprehensions of Feare, and nothing

is more couersant with vs then dismaye d-
 nestle and terror. *Licurgus* ordained the
 Laconian women the exercise of their
 limmes, wrastring, running, and mana-
 ging weights, and throwing them: it did
 well doubtlesse for the preparing their is-
 sue strong and sturdy, but had hee giuen
 mother the education of bettering their
 mindes, he had done much better; mat-
 ters of execution are the seruants of dire-
 ction, weaknesse is not so great a fault as
 ignorance, and ill strength with a strong
 minde more inuincible then a strong bo-
 dy and feeble minde, but to my vse, wee
 leaue our women ignorant, and so leaue
 them fearefull, which makes vs so weake
 hearted, the mans part is soone done, hee
 hath much more from his mother, which
 being thus full of pusillanimity, must
 needs susteine and make his issue fearefull,
 it will impaire a mans courage to con-
 uerse with a coward, but a twelue moneth
 to liue with them, and be nourished with
 such faine blood, cannot chuse but make
 them like safety best, and prize a whole
 skin aboue honor. I doe not thinke wo-
 men are much more faulty in narres a-
 bilities

Of Feare.

bilities then men, but they faile in education, they are kept ignorant, and so fearefull: Instead of those *Lycurgian* courses, I would haue them learned and experienced, let them know as much as we know, and then doubtlesse they would bee as fearelesse as we are, I am much against that Roman law, that prohibiteth Commanders wiues going to the warres with their husbands, all obiections set apart, their commonwealth would haue gained, by it, for doubtlesse a wench that hath beene in many countries, scene many battels, and is full of experience, is excellent to breede on, and if the nurse were there to, it were well, for from her teat they suck somewhat of her constitution, in which I doubt whether there bee not some fault, for wee take the wiues of our Groomes and Tenants to feede these little ones, and mingle grosse and heavy blood with their gentle and spirited natures. This is that I thinke, now to that I see: there is no vice that we put so much to blame as this, no vice so putrifieth mans best part as this, for though voluptuousnesse and other frailties will abuse

the office of wit, and procure warrants for the purposes, yet in none doth wit strengthen opinion with such strong arguments, as she doth feare, shee will here transforme bushes into men, bul-rushes into speares, any thing into any thing, being still desirous of matter and occasion to doe her selfe hurt: man had need beware of these imbecilities, for their neighborhood to his reason makes them obstinate, hence commeth it, that no creature is so good and so bad as man, for all other creatures are bound by nature, but the vniuersall circuit of mans minde hath leave to runne into the extreme and furthestmost part of things, which since it hath, well may we profite by it, as well as receiue losse, who hath the history but of his owne time, and so much of yeares, as may make him hold the relations of the world, shall finde the worst of calamity to be a thing so ordinary and so incident to the life of man, as not at all to feare their approach, but imbrace them as the appendixes and connections of life. I was, and againe not to be, must giue be-ings to others, that time shall ruine mee and

Of Feare.

and my memory skilleth not, before I was, I was, in the same case, and when I am so againe, I shall not be sorry for it, Fame and Oblinon and such things are coyne of our stamping, and onely curreant with our pouerties; those opposites to feare, as to be the favorites of fortune, to bee rich, to bee noble, to bee any of these outward things, are but apparitions, things without all hold or continuance, time must doe his office, populate and depopulate nations, giue and take Empires and so downeward, from the plough to the speare; and from the speare to the plough.

—— *Fuimus Troes, fuit Ilium, et ingens,
Gloria Tencrerum* ——

How many thousands of states are gone and vanquished, and hardly so much as that they were, is left, how many millions of examples haue wee of things finished, as full of terrout and terriblenesse as feare can possibly imagine? certainly the paine of things rest not in the execution, but in the conceiued opinion, for it is too short

to be grieuous, we make no account of the cramp, because it staies not, yet for the time questionlesse it assaulteth the body more sharpely then the Ague, death is but a crampe, therefore knowledge an Ague, looking into the state of feare, I finde she liues by two meanes, by ignorance and by knowledge, by ignorance as the feare of children, by knowledge when malice compells knowledge to goe against her knowledge, the first we are borne with, and many mitigate with industry, the second vertue expelles. Of the first I haue already spoken something, of which I say againe, the industrious search of Letters vncafeeth all these terrible apparitions that seeme terrible to the vulger.

————— *Vulgi quæ vox ut venit ad aures,
Obstupere animis gelidusque per ima cucurrit
Ossa tremor* —————

Vpon the first buckling of *Cæsar* with the *Heluetians*, a cowardly commaunder of his, lost him a faire attempt, through the false perswasion of feare, that the enemy had possessed a hill, that was possessed with his owne forces, but himselfe neuer sped better, then when he drew his
valure

Of Feare.

valure to the aduenturing his owne person, exercising his hands as well as his head, The examples of the auncient honest Philosophers as well as their speeches are full of contempt of feare, they seemed to make warres continually with this opinion, and were most of them as it is said of Zeno, rebutters of that Sympathizing delicacie with heate, and cold, and sicknesse, and the rest of the vulgar mi-leaders.

*Hunc non aeris hyems domuit non frigidus
imber,*

Non solis radij non vis teterrima morbi

*Non quicquid vulgo pretiosum, inuictum
at vnus,*

Instabat gravibus studiis noctesque diesque.

Few men in health and prosperitie can promise themselves this constancy, but to doe a mans good will is well, to performe which the meditation of Fortunes foulest play is good, inragine the worst of misery and goe to fence to these olde Philosophers to learne the warding blow, mee thinkes the certaine beleefe of the pricelesse value of things in the world, should

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should doe much with a man, these things of reckoning with the world are onely good in opinion, estimation giues them grace and value, they haue nothing in themselves, but men giues them what they are, from whom if hee will respect his owne poverty most and take them away againe, hee shall leaue them beggerly and naked, and then see they are things neither good nor ill, but indifferently made good or ill by our vse.

Huc tandem concede, hac Ara inebitur omnes.

There is no good to bee done vpon these things but by contempt and scorne, and withall knowing the things contrary to feare, are no more rich nor solid in contentment, then these are procurers, dangerous and painefull, wee haue no trueth that our reaches can sticke vpon, that we haue we haue by faith and beliefe, our reason cannot graspe it, being too little and too short, there is a mortall vnderstanding destinated to our vse, and in the vse of things is our cunning, and in
this

Of Feare.

this cunning the best lesson is, not to bee apprehensive of the stormes of the world, he that cryes for his losses, must necessarily laugh at his gaines, doe wee not rebuke boyes and women for this quallity, and shall men cry them mercy, and say they mistooke my sorrow and calamity? Those things that are necessitated, there is an end of them, they must be done; those things that may be resisted, and resisted gallantly, incounter danger and you shall soone know his pleasure, either he will make an end of you, or become a quiet fellow shortly, runne away, and he is more then at your heeles, for he is in your selfe.

As *Lippus* in his *Constantia* handsomely sheweth, the cure of the mindes malady is not by the Physicke of tranayle, for all griefes must be cured like the wound that was incurable, but by the meanes of the wounding weapon, by it selfe, looking into the cause of the griefe, and finding sorrow a fellow, that keepes an vniuersitable fire, I hope you will holde your peace. Mee thinks *Virgil* make *Aeneas* speake too like a nurse or a waiting maide, when commanded the repetition of his fortune,

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fortune, he saith,

—quis talia fando
Mirmidonum, Dolopumve, aut duri miles
Ulyssi

Temperet a lachrymis? — and after
Sed si tantus amor casus cognoscere nostros,
Et breviter Troie supremum audire laborem.
Quaquam animus meminisse horret luctuque
refugit, Incipiam

Well if *Aeneas* were of this minde, it
was not Dame *Venus*, but Dame *Fear*,
that wished him to flie from *Troy* and
it was not a cloude but cowardise
that incompassed him. There is a great
deale of weakenesse and too much moy-
sture in these heades, that cannot stir
their memories but straight it will raine.
Saint Augustine remembers in his confes-
sions, the expence of teares that he was at,
when hee reade *Didoes* ende, verily it be-
came his contrition well, for teares are
onely due when we fall short in our recko-
nings with God, then teares & repentance
is behouefull, but in any other case, it is
vnnecessary, nay more it is vndecent. I
haue not yet spoken of those farre fetched
feares

Of Feare.

feares that are drawne not from any apparancie of danger, that is either felt or seene, but from dreames, incountring with Hares, and the Salte Spilling, other that goe by the signes, or by Prognostications, Prophesies, and auguries, times past were much gouerned by these. It is said *Augustus* was very inquisitiue about his owne dreames and his friendes; it was great pittie, for hee was otherwise a very wise Prince, but hee had a great fortune, and a mortall body, which are still at variance, and blind-folds the true discerning, in which time feare creepes in, and ouer- valuing life, drawes preservation from wrong places. For these auguries and fetching things from the intrayles of beastes, it was not amisse then, since no state can bee vpholden without religion, no people are well gouerned or succesfull in their attempts, without the annexion of diuine hopes to their earthly strength: but now when that is done by the true meanes, when men may fetch hope from a cleare possibilitie, these things are to bee discarded, and to trust to the soandnesse of religion. For the signes, I remember

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remember a speech of *Cassius* to a Sooth-
sayer, that wished him not to fight with
the *Partians* untill the Moone had pas-
sed *Scorpio*, hee answered, hee feared not
Scorpio, but the Archers: These things are
least of all to hee feared, they begge fears
that pick them out of these occasions, hee
that will interpret mischances out of these
things, may take his leane of tranquillity,
for some of them happen euery day,
which being inforced to these ill prela-
ge, makes the vulgar so full of sighes, ex-
clamations and yncertainties;

Scinditur incertum studia in contraria vulgus

There are no mischances, there is no
fortune, there is no misery in our humane
liues, except wee looke into the feeble-
nesse of our merits, and our Creatours
bounty, in other things wee are deceived
by imagination, the circumstances of
things are more then themselves.

Exoritur clamor q̃ virum, clangor q̃, tubarum.

It may bee so, is it in any more then
death?

Of Feare.

death? Iush, cruelty can doe no more, and for that, put but away opinion, and it is soone gone. In the meane time, see the behaviour of the suppressed Troians weaklings, and the children of Fortitude, and thinke who carried themselves to the graue most gratically.

Apparent Priami, & veterum penetralia regum,

*Armatosque vident stantes in limine primo,
At domus interior gemitu, miseroque tumultu
Miscetur, penitusque cava plangoribus ades
Famincis ululant: feris aurea sidera clamor.
Tum pavide tellus matres ingentibus errant,
Amplexaque tenent postes atque vscula figunt.*

Now who would adde to the fury of an insulting enemy, prayers and petitions? no, let it bee death, let it bee paine, there is yet left vs to conquer the victors patience, there let vs end; for those terrors that are exalted by a guilty conscience, they are more incurable then any other, in spite of vice, our knowledge miscarried, will returne and complaine of her abuse, and the impression of her fault

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fault bring feare, and feare presents thoughts of terror, thus *Nero* beheld his murdered mother, thus tyrants are no where safe, though in the midst of their strengths. This made *Dionisius* make an image that singed off his sonnes hayre, not daring to trust a Barber: this made *Alexander Pheras* vie to haue his wife searched for feare of murdering him, guiltinesse cannot bee without feare, neither will Iustice long delay their execution, which in themselves they finde, and so feare in every thing is a hangman. Many of the Roman Emperors at the hearing of the thunder would creepe vnder their beds, and seeke shelter of the most vnable things to defend them: poore people, it was not the thunder, but their consciences put them in minde, like Sea-sicke persons, that complaine of the Sea, when it is their troubled stomachs that diseaseth them, but this argument fitteth a more diuine hand, to them I leaue the examination of this honest remembrancer conscience, and end with the example of *Numa Pompilius* and *Aurelius*, who need no guards, for they were honest men, they feared

Of Silence and Secrecie.

feared not, for they were vertuos, and
vertue cannot feare, sch is the power of
that excellent and true guide of huma-
nity.



Essay. 33.

Of Silence and Secrecy.

IT is pity this quality must
borrow words to ex-
presse it worth, but it is
no more infortunate
then all things, which
to become knowne, must
borrow sound and ayre, for though wee
can thinke, yet think we not, that enough
without sending our thoughts abroad
to the censures of men. I confesse speech

Q

is

Essay 33.

is to the minde, as conuenient Hauens to Townes, by whose currents they grow rich and mighty, but it doth as these places of traffique doe, bring in not only commodities profitable and wholesome, but luxuries, corruption, and delicacy, I cannot well tell then which I should preferre of speech and silence, since the one doth too much, the other too little, speech enriching and corrupting, silence being poore, but honest ; but these are extremities which neuer prosper, vntill brought into the meane, whose mediocrity keepes each end from falling, withholding and payzing each side with the holdfast of the middest. I am not against speech, but babling, which consumes time, and profiteth no body, it is one of the blessings of nature, speech ; but to ride still vpon the top of it, is too vehement, they are at great paines with seeding hungrie cares, and to speake truely, are the very bellowes to kindle laughter, it carrieth not only this fault, for with all, it is vn safe, words discovering the minde, and negligently giuing all eyes the sight of the heart. There is a wise Philosopher that

Of Silence and Secrecy.

that calls words the shadowes of deeds, *Sermo operis umbra*, this is his best, which is so slender, as the true affectors of things, will giue their thoughts bodies, and translate them more substantially. There is a more noblenesse in deeds, in which may be read the worthinesse and vnworthinesse of men truly, whiles words greatesttaines doe but promise things, performing nothing. I finde no men affecting actions more thoroughly then these people of faire words, which makes me feare these Ingrossers of speech are constituted of too much winde and ayre, and want that solidity which is meet in the generation of this deere issue of ours, our actions, which neuer faile to resemble vs more neerely then the children of our body. *Phosion* was preferred before *Demosthenes*, because he spake not much, but filled his speech with stuffe, and was sparing of Rhetorick, and full of reason. If he tels me their natures right, I ioyne with his choyce, it is with these for bettering the hearers, as it is betweene a few dishes well dressed, and a great feast, the sparing speaker giues you that which is wholsome

and ouer-burdens not your memory with superfluity ; the wording Orator is like our English feasts , where the stomach must winne way to the second course, with bearing the burthen of the first, and when he comes to it, hath lost the bettering of himselfe by it, through the heauiness of the first receipt : when I heare one of these common speakers laying vp his stomach, I let his words passe without any more attention then I bestow vpon a clocke, when I care not for the houre, but he that solicites mine eares but seldome, I receiue his pleasure with pleasure, and willingly grant him a roome in my memory.

It was well aduised by *Cleanthes* to one that intreated him to instruct his sonne, he said, bee silent, for besides the aduantage that he hath of a talker, of hauing all hee knowes without paying him any thing for it, receiuing it scot-free, it is also more becoming and instructing, for his behauiour is not carried out of the way with following his words, and out of that silent behauiour there is more wisdom to be learned then from a multitude

Of Silence and Secrecy.

titude of words, and more with entertaining this silence, for he receiues from her, her wife and safe daughter Secrecy. Were I sure all men thought iust with me, Secrecy were not necessary, but since the speaker and expositor vtter and receiue with different mindes, and that speech cannot carry her selfe to meane iust as I would haue her, I must defend her equiuocall impotency, with bestowing her onely where shee may bee well vsed; it seemes the late professors of Secrecy, which were not yet so secret but to confesse, that if their nearest attyre were priuy to their determinations, they would burne it, receiued this Item from *Metellus*, by which I will shew you the example of a double exposition. *Montagnia* likes not the protesting this, nor I to say so, for I would not haue vttered so much, but for the thing it is a safe and an honest principle, for I will not conclude, their concealing things proceeds from the faultinesse, but since ill hath gotten such power, to conuert things well meant into their owne vilde natures, it is best to keep them from it; the integrity of the world

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is past, it is too late now to professe open-
 nesse, be it neuer so honest, for so neere
 may many of our actions come to dange-
 rous intents, as they are best when only
 in our breasts, for *In dubium trahitur relligiosa fides*. Secrecy is of two kindes, of
 our friends, and of our owne ; that of
 our friends religion commands vs to
 keepe ; that of our owne, discretion : for
 the first, did he not open me by the pow-
 er of friendship, I would not willingly
 neither giue it nor receiue it, for hee that
 meanes honestly, I thinke, deserues as
 much thanks for being content to heare,
 as the other confidence in telling, for wee
 are bound once more then wee were, by
 his disclosing, and perhaps drawne, that
 we cannot eschew the doing a fault, for
 if his secret be pernicious, I must betray
 him, or my selfe sinne, then he must goe,
 and my selfe forfeit a friend, and breake
 a principle of friendship. I would here
 vpon such a desire, demaund if he sought
 it for counsels sake, if so I would heare
 him, if otherwise deny him hearing, for
 howsoeuer he meaneth, if he relieth vpon
 mine aduice, hee shall meane as I would
 haue

Of Silence and Secrecy.

haue him. Many States vsed to punish the laying open of secrets, with the losse of their babling instruments, which was a very iust law and a sure, for no example preuailes with a borne tatler, but the losse of his picklock; I wonder that the *Barbarians* generally do not with those slaues they imploy neere them, deprive them of their tongues, as they doe of their stones, for feare of the abusing of their wiues and concubines, me thinks they should bee as iealous of their secrets, as they are of their lusts. The Turkes they haue certaine Mutes to performe their executions, which since they are in for worse matter, may be put in amongst the rest for veniall; But to speak as I think, I hold the people subiect to this flux of words very dangerous, for by such, *Scilla* found where the possession of *Athens* might easiest bee attempted, by *Flavius* that had this disease. The city of *Rome*, had the plague of a tyrant continued, I neuer knew tatling a safegard, but the Geese that preserved the Capitoll, which the Romans rewarded with great care, popular states being neuer gratefull to geese, these are all to be shunned,

ned, for their conuerſations are more vn-
ſafe then the fellowſhip of the moſt mali-
cious, words being more pernicious
then blowes, for no Fencer can ward
them. Of our owne ſecrets the diſcoue-
ry bewrayes a great feebleneſſe and impo-
tency; it reſembleth a cloud, that by the
Sunne is poſſeſſed of hot exhalations; but
is ſo weake as not to keepe them: deſire
drawes vp thoughts of aſſiſtance, but
when the deſirer hath them, ouer-bur-
thened with their ſtrength, they burſt out
and diſſolue him; thus all his attempts o-
uerwaying the minde are brought to no-
thing; which weakneſſe of mans were ill,
were not man ſo ill as to haue ill affected
thoughts, but hauing ſuch it is well, for
thus moſt conſpiracies againſt Princes are
preuented: for an honeſt man, it is a
great bleſſing, for a diſhoneſt the contra-
ry: an excellent puniſhment. So muſt I
conclude of ſecrecy, which if you will call
craft or policy, I muſt anſwere you with
theſe two verſes.

*Tantum ubiq; manes, ſi calliditate valebis,
Non eſt ſimplicitas digna favore magis.*

of



Essay. 34.

Of Humane contentment.

BEhold the gods of the world, the soule of action, the motion of the inhabitants of the earth, the point, the conclusion whereunto all thoughts are reflected: this is the master of all Trades, Arts, Sciences, and Professions; for this the husbandman findes a sweetnesse in labour, the Artizan in following his trade, the Artist in the inquisition of knowledge, souldiers in pursuing danger, polititians in the working of the minde, in plotting and fetching in strange conclusions to vphold practises; this

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this is the garland that makes euery one loue victory, this is the reconciling object of the dissenting constitution and courses of men, for they all agree, that Contentment is the place where they desire to end their iournyes. But that the world should haue still the right vse, and not be desolated with mans neglect of inquiring and vttering her secrets, this Contentment is fashioned like our loues, what I call faire, another thinks ill fauored, another out of deformities picks beauties; thus Contentment, which according to the mindes of men is drawne out of a numberlesse number of courses, which mystery of Natures doth make all agree. That Contentment is to be sought, and to disseuer them in the manner of their search, ioyned with the other of making all formes louely in some eyes, vpholds the world, for by this last the world is peopled; by the first her people made industrious, and the great volume of the world in no corner left vnnoted, but stirres and flourisheth as the chiefe and master-peece of Nature. Thus doe wee propound a cause and reason of our life,
and

Of Humane Contentment.

and make euery day beget vs occasion,
either of following or learning to follow
our quest, when wee do not goe forward
our selues, we behold others, which like
a map layes out the course of our trauaile,
but when according to the excellency or
grosnesse of our choise, the determind
contentment approacheth, wee flie from,
not the enioying, but the opinion we had,
another contentment is set vp; that ob-
tained another, so doth our humane liues
runne after contentment, but neuer ouer-
take her, we cannot, for contentment is
diuine, our bodies earthly, our mindes
we feele ouertakes her, for the propoun-
ded contentment pleaseth her, shee embra-
ceth it, and is already in possession, but
when it comes, so short doth it fall of her
expectation, as shee erects another, a
plaine argument of her diuinity, and a
true signe, that reall contentment is not
of this world, nor to bee grasped within
our earthly armes.

Of



Essay. 35:

*Of Trappes for
Fame.*

I Had no neede to teach
the world new opinions,
for I hold all I know,
more by tradition, then
reason. I have a braine
like a French force, that
doth it best first, my incountring an ar-
gument is most vigorous at the prime op-
position. I after fall and waxe lazic, and
in truth shallow, I doe nothing well, but
speake much worse then I write, and per-
haps worse (in something) then I can
doe, which I must confesse the fault of
my braine, for I neither lispe, stutte, nor
spea &c

Of Traps for Fame.

speake in the throat; Nature hath made the carriage of my wordes large, and swift enough, but I want marchandize and stufte: the Italian ciuilitie would well fit mee, where the ouerthrow of an Appositor is counted discourtesie, and they call him in disgrace, *Vince guerra*. The reason of this *Exordium*, is the view of the workes of Nature, and our variety vpon them, few men receiue any thing with the like vse, but occasions or things represented, begette in one, feare; in another, fury; in a third, feares harbinger, amazement; in a fourth, desperation; some of these differ much, yet shall one occasion beget all these at one instant, which makes mee thinke our discourse findes out more vses of things, then our senses, qualities: yet am I not of *Empyræus* mind, who holdes the qualities of things to bee more in number then our senses, and that wee reckon our knowledge to see all, as *Alexander* conquered the world, because in his time there was no more knowne. I am not of his opinion, for all things being made for man, and his senses being fit for both life and knowledge, his
seruants

Essay. 35:

servants sure which are all things sensible, have no more trickes then he knowes of. But thus new am I in opinion, that the receptacle of our senses intelligence, with ioyning, quartering, and mixing things, imploye them farre from their accustomed properties, which my subject heere will plainly exemplifie. Man being the most substantiall and most cunning peece, accompanied with a head that masters, and is Lord of all things; How hath he fallen the second time, more vaine-ly decciued, and more miserably punished then in the first? He fell then with a baite pleasing to one sense, and when hee fell, fell vpon a good substantiall body, where there was a good footing, and hope too, of rising, but here hee is fallen into smoake, where hee may be choaked, but cannot liue nor walke, he is fallen into fame; to entertaine which I know no sense destinated, vpon a thing not to be handled, not to be riden, not to be seene; children would not haue doted thus; not to be eaten, gluttons would not haue so miscaried; not to be touched, an amor-ist would not haue beene in loue with it;
not

Of Traps for Fame.

not to be heard by himselfe, a light headed Musition would haue shunned it; not to be seene, a Faulkoner would not haue lured it, yet all these that are able to make so good an election of their delights, sacrifice to fame, and flattery is their Priest. There is certainly but one end, whereto the intendments of man are destinated, which prosecuted rightly, is eternall happiness, this is not fame, for she dyeth often in her birth, commonly overcome by time, and sometime men famous haue had their memories dispatcht, either by obliuion or detraction, before death hath made an end of their liues; all these working where the body growes couetous, and would haue the gaines alone, are vicious, hee must not determine any thing particularly, for he is none other then a hired seruant, and his wages is life, the profit must be giuen to the soule, whose predominate power, is also compelled to vse the body, for the soules performances without the body are not vnderstood, contemplation being a good vnprofitable naked life. Both working together, and both agreeing in their purpose, questionlesse they
would

would determine vpon some more lasting reward then fame. They would lay for vertue, for eternitie, for the fruition of a neuer dying happinelle : but this Essay must speake like it selfe, not what should be, but what is, then to the baites for fame : The actions of these differ not, from the prouocations of vertue, for as much as appeares outwardly, for they professe valour, temperance, liberality, and the rest of the lims of honour and honestie, but in the mind that workes these motions, is the disagreement, the one being spurred by vertue, the other importuned by the tickling of applause. This same those auncient Philosophers that so much enueighed against fame, well knowing the tyranny of such thoughts, which where they get entrance, ouerthrow all that rest in the place more modestly humored. Infinite are the baites that are layd to catch this, nothing farre surmounting the number, which curious Fishers haue found out, and yet in one thing they well agree, for they fit the couerer of their deceite to the time; Fishers hauing Flies for the spring, the fall, and the winter, Fame catchers, countenance,

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nance, seemings, and aspects, for a state good, or bad, or indifferent, both their baits goe downe the streame, both purchase not by force but deceit, both looke pleasing, but swallowed, are dangerous, and to conclude, both labour for their bodies, not their mindes. To speake of those petty fishers, that nip their bodies and cast them into more moulds, then their mothers bellies, that neuer read any thing, but how their ruffes stand in a glasse, or of those that grow old in the obtaining the name of a good Fencer, Dancer, Vaultor or Wrestler, were to no purpose. These are but trifles, and indeed, though not vertuous, yet plaine deall rs; for a letting behaviour, or an action with their hands, or the curiosity of their clothes discovers them; no, I will speake of those that paint to in Oyle, as the examination of a sharpraine will hardly discover them, of those that carry the world about by the nose; of those that keep their mindes more hid in, then women their limmes: how many of these masked creatures have mine eyes beheld, laden with the honors of the world, and set in the high-

R

est

est top of estimation, whom, were the world inquisitiue any further then the outward sight, they should haue found, not vertuous, but betrayers of vertue. Rogues with counterfeite passports, and coyners of false money, inwardly though they bee idle, yet they haue their hooke with a profession, of which they continually talke and act their parts, like Nero his Philosophers, whose wisdom lay in their vnkembde hayre, and rugged beards, and ill cloathing, and counterfeite gravity. *Nec deorant, qui voco vulgusque suo tristi, inter oblectamenta regia spectare cuperent.* Thus contrary are they to the time, when their singularity may purchase admiration without danger. The valiantest of these will bee souldiers but vnwillingly seele either danger or hardnesse. But no profession nourisheth them worse then this, for at somerimes this gallant active life will bring him vpon triall, in sight of his heart, when these gilded spirits will be knowne for the couersers of rotten bodies; this life of armes hath almost discovered the whole world of Famenongers, for it is a receiued Axiome, Honour once acquired,

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acquired, is not to bee ventured. *Montaigne*, in his observations vpon *Cesar*, deales somewhat too indifferently with his taxers, for this alleadging a proverbe, that the old souldiers of Italy vse to mock their yong adventurers with, calling them *Bisognosi de Honore*, in which mocke they discover their owne actions (let the world thinke of them what they will) to bee counterfeite stuffe. True it is, a quarrell must not be vndertaken by a priuate man without iust cause; but hauing a iust cause, how ridiculous is it to deny resistance, because already tryed, as if because they hauing beene valiant once or twice, lieneeth cowardise for euer after. A Generall must ioyne to this respect, the occasion; if his force be more necessary at any time then his direction, it is necessary that he vse the fittest instrument for the time; but, to hold the gaines of this vertue, as gamesters doe their getting at play, which, because they haue wonne much, will adventure no more, is an impotent shift of a painted minde: wee are not so neare the riches of the mind, as we can be full; neither is vertue so inconstant, as to

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let the outward senses obscure her worth, the soule that begins with vertue, whether she wins or loles, is still vertuous, and her disciples rest not, because they haue filled the mowthes of men with prayses, but because occasion offers them not combate of this kinde; for so formed is the minde of vertue, that hazards looke not terrible vpon her, comming into battailes & skirmishes, as into the schoole of her exercise. There are few humane actions but may be bettered, & if not bettered, yet at least wayes equalled, & so the number being increased, they are better the oftner they are performed, winning in comparison the lesse; but so dangerous are our natures, as they surfet both with good and bad actions, bearing grace, so overpeizing the bodies balenelle, as he knoweth not how to vse his victories. I haue scene few that haue beene happy in these atchiuements, but some trick of pride, dissidine, or over-valuing himselfe, hath made him a loser by his rich commodity. When I read *Livy*, I found times past were even with vs in this imperfection; for *Publius Horatius* murtner of his sister, because

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because shee kindly did her kinde in be-
wayling the death of her slaine spouse, was
the vomit of the indigested honor that he
had on. But I thinke the Romans were
not sorry for it, for such states know bet-
ter how to reuenge then reward. Successe
and fortune are like hot wines that im-
measurably taken, help not digestion, but
set the traine on fire; for such meditations
are as burthensome to the braine, as
waight to the shoulders. I confesse there
is a great satisfaction in the executing of
these high attempts, and I hold them
not hurtfull, but restorative to the minde,
if managed by the skill of reason, and
thought of by a knowledge able to limit
the desert. I would chuse a yong man
that loues Fame, much sooner then a hea-
uy spirited fellow, whose sluggish earthly
thoughts cannot mount so high. A yong
man of this fiery condition, a little alayed,
will make a wise man and a vertuous man,
but in age it is a disease incurable. I do ow
very great respect to those metalled yong-
sters, that thinke of honour and of high
practises; euen that condemned fellow of
the world, that sought Fame in the ashes

of the Temple of *Ephesus*, I thinke hee would haue equalled *Caesar*, if hee had had education answerable to his spirit. Honor hath but two wings wherwith she mounts aboue the vulgar, daring, and applying; and this fellow had one of them, he durst, but wanting the other, the poore creature fell, and ruined himselfe. The next are fellowes that (fearing blowes) honour peace, and cry out with *Tully*, *Cedant arma toga, concedat laurea lingue*; These shoote at Fame vnder gravity and iustice, ending all their actions with the commendations of peace, excusing the bastardy of their natures with the Grammar rule, *Dulce bellum inexpertis*, and holding wisedomes best quality to consist in keeping the body warme and whole. I would haue little to doe with this people willingly, were they not a member of mine argument, which since they are, I must say of them, their greatest hurt is vnprofitablenesse, they shoot but low and not farre; lesse fame will serue them, then *Alexander* would haue asked for his little finger, in a word, they are good foyles to adde to the lustre of a Jewell, or
like

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like Cyfers that make Figures pretious. There are more witty cowards, of a higher reach and more profit, that, like *Tully*, will smell danger a farre off; the vaine affectation of these fellows, is a patterne of their generall natures, which is full of a blowne pride, and a dastardly shining; what wise honest man durst haue beene so bold as this fellow, to cry out himselfe, *Ego me in maioribus virtute preluxi*? but they are valiant in things that valor feares, they dare not incounter an enemy, nor behold danger, but they dare doe things more terrible, disgrace their ancestors, and commend themselves. This is not they, but the false ground they build vpon, which is ever shrinking and showing his burthen; it is impossible that the motions of a minde led only by fame, should bee otherwise, then a trembling vnsettled thing, that is vertue only that repels feare, and teare onely that makes life troublesome; without Vertue. Iustice is not; without Iustice, no tranquillity: *Iustus à perturbatione remotissimus, iniustus perturbatione plenus est*. Well may these fellows follow and goe with company, but lead, or goe

alone they cannot feare and the affection of Fame are int. parable, and though they let a gallant countenance ouward, yet inwardly they looke for assistance as well as prates. These false Laizers that counterfeite the faire orientall hue of vertue, vntried, may seeme the same, but they are too cheaply obtained to hold all weathers, they buy not, nor boyle not those neuer stayning colours that die in graine, but cozen the world with trash, that can goe no further then imitations, they are to themselves vncertaine, to their friends hollow and weake, inconstant they must be, for they fetch all their determinations from the countenances of other mens, and vpon them build either by scornfull lookes, or the basest deiection: oft times I haue seene these supposed grauities so pinched vp in formality, as without question they haue indured more paine for fame, then a fellow infamous in the stocks, it was oddes, but they act their parts first by themselves, and after get them by heart: they spire all one way, and vpon no occasion will alter the tune of their hummes and coughs, their
bodi s

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bodies and their heads goe alwayes together they must not turne the one without the other, neuer laug, let the occasion be neuer so iust, their eyes must neuer make a turne, but gallop right forward; in a word, they are lockt vp in formality, and barred is the chest, where they are inclosed with the eyes of men. Were there a more substantialle of Fame then there is, this were a deare earning of it to deny the course of nature in these indifferent things, nay it is more, for it makes nature a superfluous Artizan, for we need no limines to play this part, no not a soule, for my picture can do this better then I, *Ubi turpis est medicina, sanari piget*. This medicine tastes ill, the cure is earned too dearely, to follow this potion for amendment, I had rather bee diseased with some ill gestures, then put on these French bodies of formality. I am rather of *Epicurus* minde, who would lay in iust so much provision of Fame as would defend him from contempt, *Gloria curam habiturum, quoad contemptui non habeatur*, to be liquorous of more, is plaine gluttony; leaue the rest to the world to doe what

what they will withall, for we haue more need of other commodities; wee are too much behind hand with nature to bee importunate for earnings; hee is an ill commander of an hold, that spendeth all his treasure in painning and making gay, what should be laid out in munition and fortifying his tortresse: pleasures, false desires, feares, perturbations, errors doe yet liue and leaue our enemies, besieging and ingirting vs round, and haue wee leisure to trick vp and set vp tokens of triumph before the victory. *Non vita nostra aut fastidia, aut glorie vanitate opus habet, sed solum tranquilla et secura vita*: this is not purchased by flattery, but by continuall correcting and amending of our wandering and ill shapen thoughts and actions. Those that bait Fame with misery, and with immoderate longing after riches, are the basest earthly compositions of all others; chirst, whiles it goeth no further, is good, for it is the high way to temperance; besides, I thinke it a great sinne, to consume wastfully the inheritance of our ancestors; the Grecians had a law, that denyed them their Fathers sepulchre,

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sepulchre, that consumed their patrimo-
nies wastfully; and great reason I thinke,
for we cannot behold a more lamentable
sight, then to see a house that hath long
stood in honour and reputation ruined
and desolated by prodigality, it main-
taines abundance, which freeth vs from
many vaine thoughts, that lone that most,
which they haue not; they that haue not
much must loue frugality, or else they will
haue lesse; they that haue much, by fru-
gality keepe it from wasting; they that
are left rich, it is irreligious not to leaue
theirs rich; but of these *Epicurus* speakes
in one of his Epistles to more purpose.

*Frugalitatem maximum existimamus bonum,
non ut semper utamur modicis, verum ut nisi
multa habeamus, utamur paucis, verissime
credentes illos magnificentia frui summissime,
qui illa nimium indigent.* But hee that will

draw worthynesse from wealth, how doth
he rob heauen and dispoile vs of the gra-
ces of the minde? questionlesse he rob-
bing of a Church is not so sacrilegious;
need cures the ones theif, but this theif
comes from too much abundance, hee
leaues vs the most miserable and needy
creatures

creatures of the world, for wee have need of more then beasts, yet none catch fame sooner then theie, more reuerence is throwne vpon them then vpon the most reuerend subiect of vertue, but it skills not, wiidome seeth the r pouerty, and pities those the world admires : *quis illos igitur putet beatos, quos miseri tribuunt honores?* The opinions of some, to be seldome seen to appeare in the eyes of men, farre from the fashion of other, to suffer any thing, for a faire out-side, are the courses that many take, but all these courses are too strict and vnlate, they promise much more then they are able to performe, and suffer their habites to compell them, and leade them a painefull and wearisome iorney. Our determinations appeare better formed when performed, then promised, they haue then a faire birth and a pleasant, which they haue not that prepare the eyes of men to wonder before any thing commerh; the effect of a promite is but the payment of a debt. The suddainnesse and vnexpected view of a thing, makes it admirable and beautifull, which made that ancient Philosopher *Pittacus* forbid the

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the talking of what he will doe; *Quod facere instituis, noli predicare, nam si facere nequieris, rideberis.* Now hee that in his at tyre or customes, affects a singularity and an odnelle, proclaimes it with many tongues, for euery gesture, euery motion, and euery thing about him is a tongue. The last meanes is by the way of letters, which, though the instrument of all the excellentest actions of man, being the most neare and deare seruants of vertues, being her chiefe factor her other selfe, her medicine curing the infirmities of man, expelling the leprosie and dross of nature, yet not able to defend her selfe from the being abused by counterfeited seruants (vnder her band march many) that neuer were inrolled nor entertained, but they are easily found, bearing their passports vpon their tongues, and in their very behaviour, may hee easily see how they labour for applauses. But for the true deuoted seruants of letters, they are, questionlesse, the happiest and worthiest of all, receiuing from the pure springs of knowledge a water so quickning and clearing the sight, that nothing is impenetrable,

netrable, be it armed either with distance, darknesse, or with neuer so many intricate passages: how much doe wee owe to times past, that left knowledge so discovered and open, as we, with much ease in respect of theirs, enjoy a rich patrimony thereof? surely wee owe a reuerence to their names, and should neuer mention them without acknowledgement of their excellencies; which, though they feele not, yet doth it nourish industry in the hearers, and explaine vs not robbers, but debtors of the dead. I happened very lately amongst my bookes to meet with *Diogenes Laertius*; where I was much delighted, even more then ever I was with any booke, for I do behold their words and writings with nothing so good a stomach as I doe their lives, and to know what they did; I found hardly a page, but I wished my memory to gather some gifts in them, not a line but so full of precious liquor, as the words were too short wasted for the matter; hee is in great estimation with me, and shall bee one of my nearest companions, and by *Plutarch* his leave, haue the vpper hand, for I finde
few

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few of his Captaines Philosophers, but amongst *Laertius* Philosophers, many Captaines, and instructions for common-wealth causes, not inferiour to *Plutarch*. But in the meane time, the sight of this abundance broughe me to feele more sensibly our dearth, such is the barrennesse of our time, as the world in an age hardly brings forth a famous man, which, whether it be the fault of our idlenesse or that our industries are killed by sensuality, or tendernesse or gluttony, I finde it is so, the cause were too much curiosity for me to hunt for.

But fame may rightly hang over their memories, and rightly, since they all embraced the sweet effects of Vertue without caring for the estimation of men, though all the greatest Princes of the world too continually made loue to them, and offered them abundance; See the confession of *Antigonius* to *Zeno Cuius*; In Fortune and glory (I thinke) I exceede thee, but in the liberall studies and perfect felicities which thou possessest, I beleeue, I am by thee farre excelled, and toward the end of his Epistle, this period; for hee that teach-
eth

eth and instructeth the King of Macedon in Vertue, certainly instructeth also both him and his subiects to Fortitude and honesty. How would our glory-hunters haue accepted of such an embassage from a Prince? certainly it would haue burst them, or at the least wayes haue distilled them into an Epistle most flaunting and adulating, but hee farre other wise, comming no nearer commendation, then to encourage him on in the countenance of his good determination, and sending a scholler of his to him, himselfe, through age, being unfit for trauaile. Thus happy were many of them to deny the reputation of the world, for Vertues sake liuing liues so temperate, as instructions came doubly from them; for they that could not attaine Vertue through the difficult pathes of Philosophy, might reade it and vnderstand it in their liues and examples, yet this, abhorring the vulgar licentious way, leades mens eyes to suspition, whether the intent be Fames or Vertues; let it, me thinkes I heare them say it shall not turne vs, for Vertue were not precious, if not accompanied with danger

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danger and detraction. I thinke they would haue said thus, and so charitable am I, as the actions of them drawing more neere the affectation of Fame, I interpret otherwise; euen that excellent head of our time, the elder *Scaliger*, though he wrote many things tending to his owne glory, and did himselfe turne the inside of himselfe outward; yet I thinke he wrote it to spurre on sluggish spirits to the race of Vertue, rather then for his owne glory or memory. And euen for *Montania* and my selfe (whom in these matters of excuse I may safely ioyne with mee) though wee doe sometimes mention our selues, yet are wee not to bee suspected of intrapping Fame; we allow men in their liues to build their Tombes, and wee allow charity to set the first Letters of their name vpon the Gownes and Coates they giue in almes, shall it not be lawfull then for vs to build our Tombes in our Papers? and to weare our names in our labours? Yes surely, it cannot be denyed vs, they are our children, which if they resemble vs, it is not a thing monstrous, but pleasing and naturall.

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L Praise and reuerence the power of these words, *Fiat lux*, I honour the separation that made the *Chaos* a world, I reuerence that diuine scituation of the Elements, that dissenting, consent in their adioyning qualities, but of all, the creature that was made for all, *Let vs make man*, O diuineſt breath, whose infusion made him breath. Man hath the superioritie of all, and is the worthiest of all, for he consisteth of a soule by the fathers side, diuinely discended, and capable of a diuine inheritance, and of a body, the most perfect and full of mysteries, that it is possible for earth to put on: whether can knowledge bend her force, more

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excellently then, then man to looke vpon man: this knowledge is profitable, for it is for himselfe; this knowledge is beautifull, others, this omitted, is curiosity; others, without this, is ignorance, for it hunts for light without light, in himselfe he must begin and end, for in himselfe is the light of reason, that discovereth all things else. He consisteth of a soule and a body, by reason of which soules accompanying with the body, shee knowes nothing not encompassed with a materiall forme; from these two are descended two children, Reason and Affection; Reason is the soules, and is the mother of Knowledge; Affection the bodies, whose perfection is life, which perfection shee maintaines; the conduits yeelding increase to these two cisternes, are the senses, of which, sight and hearing are the seruants of the soule; tast, touch, and smell, the bodies; when these attend their destined functions, the common-weakth of man flourisheth, when the soule is obeyed, and the body obeyeth; when their seruants sent of Embassages, tend their commanded negotiations; but then ruined when

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the sights merchandize, becomes Pedlers
 stufte, and the eares bell-mettall, drosse
 and leade; when the taste becomes vn-
 chall, and is licourousnesse, the smell so
 curious, as to thinke nothing sweet but
 Muske; and the touch wil presume to be a
 Counsellor, and to aduise: they differ not
 from the frame of a state, which is in
 frame so long as knowledge ioynes with
 obedience, and the lieutenent of God vp-
 on earth, Nature, is obeyed, but when hu-
 mours vsurpe Reasons name, and sha-
 dows are beleueed substantiall, then
Ixion imbraceth a cloude for *Iuno*; so vani-
 sheth pleasure, and after comes the torture
 of the time-breaking wheele, there is plea-
 sures reward.

Hinc enim lido versat

anidis corda venenis:

Hinc flagellat ira mentem

suetus turbida tollens.

Diuine knowledge, from whom pro-
 ceedeth all blessings, none of these mista-
 kings and riots belong to thee, but peace
 and wisdom, for thou managest all
 things

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things iudicially, that neither chance can overthrow nor rob thee of thy conquests! The world is like a Spheare Spectiue peece, knowledge the circle, shewing the proportion in this peece truely; nothing but knowledge can performe this office, for she sees them with the eyes of meditation, with the soules sight, here are they vnmasked, here the vniuersall matter of things is knowne to bee one, changing but formes, like Players that must be vnderstood other men, because they appeare in others beards and cloakes: here can be no mistaking, knowledge disdaines the rattles and gibby horses of the world, knowledge feares not but what is to bee feared, loues not but what is worthy for to be beloued, knowes all things, and to all things renders his due, and with tranquillitie liues, and without admiration sees, and without sorrow feelles all the shapes and apparitions of the world These see man, if he seeth himselfe, being a *compendium* of the world, and hauing in himselfe what is in euery other thing; the thing onely excepted that is aboue all things, he hath a being with stones, hee hath

hath life with trees, hee hath sense with
 beasts, he hath vnderstanding with An-
 gels, which vnderstanding is the crowne
 whereby his principality ouer stones,
 trees, beasts, is knowne. What should
 man then look vpon but himself, since in
 himselfe is all, and more then all other
 creatures or substances haue, to behold
 which, the true glasse is naturall Philoso-
 phy; in which hee must redresse, morall,
 and adorne his life; for morall Philoso-
 phy is the grace of life; weaue this toge-
 ther, and it will proue a stuffe outlasting
 time; naturall Philosophy shewing vs
 what we haue; morall, how to vse rightly
 what we haue. Reason hath two quali-
 ties, knowledge and direction; whose
 diuine and most powerfull faculties we
 lost in our first Fathers fall; what was
 once a flame, is now but a sparke, which
 by these two doctrines is againe made a
 flame; knowledge by naturall Philoso-
 phy, by morall direction; without these,
 ignorance casts darknesse ouer vs, but
 hauing this direction and knowledge,
 making a commixture of their vertues,
 knowledge teacheth direction how to
 com-

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command, direction giueth knowledge, maiesty, and power. These order the senses, and makes their effects come to the determined period; teaching those belonging to the schoole, to gather wisdom for the soule; which two destinated seruants, though they present the minde with allurements, yet the execution of all vice belongs to the other three, the assistants of the body. What ariseth from these senses, are affections; what affection thinketh, but opinion; affection, like the parents, medleth with single objects, the minde graspeth vniuersalities, the mindes imployment is about things firme, the affections momentary and fading. Who seeth not then, to be led by our affections, is vaine and bestiall; who, seeing this, will neglect the minde, whose ample territory stretcheth euen to the heauens?

Mens cernit, et mens audit, cæca cætera et surda sunt.

I account our senses and their affections, like Physick drugges, which are one way

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way payson, another way preseruatiues; when they worke only in the body, they preserue the body, but if ouercharged with excesse, the fumes smother the soule, and make her aguish, distasting what she ought to taste, furring her mouth with superfluties, and making her not know true pleasure and vanity by the taste. What blessings or curses can I thinke of in the world, but are deriued from these two heads? these were the two wayes that *Hercules* was led vnto; these are the two wayes that leade to knowledge and ignorance; these are the two wayes that part light and darknesse: in a word, these are the two wayes that make mans life either happy or vnfortunate.

*Quisquis profunda mente vestigat verum,
Cupitque nullus ille de vijs falli,
In se revolvat intum lucem visus,
Longosq; in orbem cogat insilectens motus
Animumque doceat, quicquid extra molitur,
Suis retrusum possidere thesauris.*

Thus haue I anatomized the parts of life, of which if Physick bee so carefull as
to

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to anatomize bodies for bodily diseases; in these where minde and body are to bee both inquired into, care cannot bee called curiosity. To meddle with effects without the causes, is to tell him that is sick, hee is sick, not to remedy his sicknesse. I will now speake more feelingly, and speake of euents and actions, which in the pettigree of knowledge, is knowledges last descent. Contemplation thinks well, knowledge ought to doe well: of Contemplation, it is too vn sensible to dilate, so contrary to custome and Nature, as it would be hard like Poetry, the touch of the fancy. But action is euery bodys case, he that can but wipe his nose, is his acquaintance; of which I will speake my opinion, concluding all in the managing these three, Prosperity, Aduersity, and Danger. If I should exempt knowledge from all things but the happinesse of vnderstanding, it were well, but it is not taken thus by the world, no, seldome it meets with the worlds definition, whose maime is riches, and either pompe or pleasure, luxury or power; of these, what one is there whose gaine hath not bene know-

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knowledge, that the waight of them hath not pressed downe, and beene like a Milstone tyed about the neck of a swimmer? Is it wealth, and is it giuen thee, thinkest thou, only to nourish sensuality? foole that thou art, which hast thirsted after thy destruction, how much would poverty haue become thee better, since wealth prooues but an instrument of thy destruction? I accompt wealth & want the touchstones of dispositions, euen in their uttermost extremities they agree in this, wealth melting substances, not thoroughly substantiall, and want vndoing their powers with his chilnesse and stormes of immoderate cold and heat; man is impatient, so of prosperity and want, which are not so vnlike, as not to fit a resemblance. There is vertue in wealth, as there is in any manuell instrument handsome and profitable, if in a skilfull hand: that fearefull simily of the sacred bookes, that saith, It shall be as possible for a rich man to enter into the kingdome of heauen, as a Camell to passe through the eye of a needle, is meant, as I hold, not by any propriated course incident to wealth,
but

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but incident to the disposers of wealth, because commonly disposing it to their own ruines; for charity is a comendement, to whose performance, wealth is a visible testimony. It is the vse that carries the curse, the thing is innocent, it is a neuter, for can we separate it from vaine glory and prodigality; it is a steppe to eternall felicity and happinesse. To come to this journeyes end, wee must passe by two dangers, not bestowing too much vpon our selues, nor bestowing where it may bring forth pride, rather then defend want. I neuer saw it yet, though I should be happy to see it, a man curbing his owne disease of excessse, to bestow it vpon others need: wee are content to starue our selues, to want handsomenesse, to deprive our selues euen of the necessities of the world, to feed the vnstatisfied appetite of couetousnesse; in the which we suffer so much, as not to thinke of our owne vsing this store during our life: we need doe no more to doe vertuously, alter but the person, and loue not another better then thy selfe, and thou art in the way of heauen; put in thine owne name
for

for thy sonnes or heires, and thou hast purchased a diuine inheritance; I, for them, giuing from them thou augmentest their state, purchasing a blessing vpon their house and life. I know not the thoughts of wealth, for I was neuer wealthy; but as I am, I neuer see excesse, that my memory laments not the want of penury. How vnequally, nay, how foolishly manage we our states, that neglect heaven and buy damnation with surfits and excesses. A particular faith serues a secular fortune in these holy mysteries, my knowledge aspires no higher then the saluation of one soule, in mortality common to all men; I may speake as well as any man, because it is mine as well as anothers. So strong is my proposition, as I need not the value of diuinity; morall reasons will shew how excellently Liberality becomes plenty, and plenty without knowledge is not liberality, but a chest that vnneccessarily maketh much of his store without vse; or else prodigality, which in consuming is no lesse vitious then couetousnesse is in sparing: what haue we that the vse makes not precious? Dominion, Palaces.

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Iaces, Riches? what else, if not vsed, lies without any more contentment then the things take in themselves, which haue none other but a senselesse being: mee thinks contentment can bee bestowed vpon nothing more rich, then to see creatures by nature neglected, by thy good nature maintained, wherein thou surpassest common nature; for shee gaue them a life, but thou giuest them more, a contentment of life; for she gaue them life, which ending, there would haue prooued misery and vnhappinesse, but thou giuest him life, and from his life remoouest those torments which are worse then death. How beautifull doe these actions looke vpon vs, so truly are those belonging to the soule, as like two Lutes meeting in pitch and nearenesse, the striking of the one makes the other sound; so these thoughts stricken by the memory, make the soule rebound a sound of toy and contentment. *Solon* to *Craesus* telling him the frailty and vnstability of wealth, sinkes so deepe in my thoughts as I wonder it hath not bene aduice to all such fortunes: those plenties
left

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left him in his greatest need : but when *Solons* counsell shewed him how like flatterers these outward glitterings are, hee then cried out of *Solon*, and vnderstood his wisdom, which before hee could not see, through his magnificence and power, which lay betweene him and wisdom. Who would not then buy liberality with temperance, and sparing from himselfe that which is too much, to giue his brother that hath too little? body & soule are preserved and glorified in this life, for the body neuer sendeth the stomach to tell vs, we haue eaten too much, but the soule feels it too; when the stomach riseth against the meat, the conscience doth against intemperance; and as one feels the meat, the other doth the sinne of the surfeiting : it is not the destiny of euery man to bee rich, but euery man is destinated to bee a man; and if thou remembrest from whence thou camst, he came from the same place: we estimate pictures that can but counterfeite the life, but this hath life, hath flesh, and blood, is thy brother; wilt thou bee so partiall to thy sight, and so vnnaturall to him, to preferre a sense before thy selfe?
the.

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the barke of a thing before the thing substantiall? this lookes but like a man, but this is a man hath reason, hath speech, and all things else with thee, but what thou knowest not how to vse.

*Omne hominum genus in terris
similis surgit ab ortu;
Unus enim rerum pastor est,
unus cuncta ministrat.*

Thus staggereth ignorance in the disposing of wealth, but knowledge makes them steppes to ascend the throne of glory; he wauers not, he playes not fortune, dispersing blindfold, nor sinkes with coctiousnesse, whose nurse is a minde vn-satisfied, that doth starue himselfe; to weaken himselfe; for his wealth is a bait to the world, and his misery leaues him destitute of defence.

*Nam privata dolore omni, privata periculis,
Ipsa suis polens opibus.*

No, knowledge sees these things to bee fading, his strength is in himselfe, if hee haue

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haue these, he betters not, impaires himselfe by them, and ends.

Inveni portum, spes et fortuna valere.

I need not say much of prodigality, since it speakes as ill for it selfe as his vttermoſt enemy can, only it is worth the noting. how couetousnesse preyes vpon vnthriftinesse, which shewes the wisdome of the eternall goodnesse; who hath giuen one sinne leaue to lash another to death. In priuate fortunes it ends with beggery, high with infamy, in both with repentance.

*Habet hoc voluptas omnis,
Stimulis agit frenantes,
Apiumq; par volantium,
Vbi grata mella fudit
Fugit, et nimis tenaci
Feris ista corda morſu.*

I neuer see prodigality but accompanied with troopes of vices, and their end is commonly, a young vnthrift an old cheater. I will speake no more of these
private;

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private, of Princes prodigality a little ; It is necessary Princes reward servants, it is necessary they supply virtues need ; but neither too much, it is good to keep them in appetite ; for performance cometh off more roundly, when the soule and body both hope of reward, then when the soule alone ; for then the body waxeth lazy, and becomes sluggish. Much more dangerous was *Demetrius* taxation upon the Athenians, which being so much, as hardly in their power to contribute, at the receipt he gave it his concubine to buy soape with ; this smarted doubly upon the taxed people, for it struck them with shame and losse ; which, had they had power, they had revenged, and did with the power of their tongues, questionlesse, sting him with infamy. Where publique actions intorce the use of the publique purse ; Princes must shew an extraordinary temperancy, and demonstrate those common contributions are spent for the common profit, upon no private. I hold aduersity nearer a kinne to vertue, then prosperity. I haue heard great men complaine they haue no

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leisure

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leisure to performe their best businesses,
and this is prosperities and powers fault,
so busie are their liues about their com-
mings in and layings out, as their liues
and knowledges are not farre different
from a Merchants counting house, where
the bits are, Item for the body, and about
the body, but the soule hath nothing, no
not her windowes glased, that shee might
looke abroad, but stopped they are with
rage and durt; so despised and forlorne
doth fortune make this creature borne to
eternall light: so vngratefull are wee to
her that gave vs life, not to returne her
light. Aduersity needs not *Phillips* boy,
to wake him with the clamor of mortali-
ty, no, aduersity seeth cleerely, the mists
of adulation are not cast before her sight,
she heares with her owne eares, with her
owne eyes shee seeth, with her one head
she iudgeth: plenty flatters the senses and
the affections, but she wanteth this; there-
fore them shee can tell, that it must bee
death, without the custome of the Easterne
Monarches, who were crowned, and mo-
deld their sepulchre in a day. *Si vis va-
care animo, aut pauper esse oportet, aut pau-*
peri

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peri similis. Pouerty is ready for this, not needing the conflicts of reason and affection; and so happy she is, as to make wealth counterfeite her, when shee would bee let into the house of knowledge; though we be rich, if we will be wise, we must not let riches cleaue to our mindes, nor ingrosse our loue; Pouerty is the way,

Res quibus occultas penitus consilere possis.

Against this and all other aduersities, the way to withstand them, is knowledge; loue them not, and thou shalt not be shipwracked with their losse; that thou shalt not loue them, knowledge will shew thee, that they are vnworthy to bee beloued, since there hangs about them vncertainty; in that certaine perill of distraction, they nourish wishings & longings, before whom goeth doubt and grieft, after whom cometh repentance and shame: in our lightest matters, who hath consideration, paizeth the commodities and discommodities attending them, and casts them away; if belonging

to discommodities : in our profoundest matters let vs not be more light, but examine them, and then, doubtlesse, we shall determine aduerbly the man of glory. Beware of beleeuing the register of these, for they are affections, whose lightnesse not able to pierce the profundity of these things, likes better what they know; what should I say more of danger, then that knowledge knowes her vttermost, and therefore cannot be dismayd or afraid? that this is true, see children more fearfull then old folks; fooles then wise; ignorance breeds feare, knowledge resolution. *Recognita, statim cessat timor*, saith a Philosopher : Feare then is gone, if knowledge comes. If it bee still dangerous, by knowledge thou knowest it is dangerous; and knowledge will teach thee to entertaine it with resistance, or patience; how soeuer shee giueth thee the victory; for patience is inuincible, conquering when resistance is conquered; hee is not overcome, whose discourse and resolution can say with *Ulysses: Hoc quoque cor perfer, namque hoc graviora tulisti*. As in this, so in all things, knowledge, like the Sunne, kills feare

Of Knowledge.

fear and darkenesse, and makes the foundation where she is the cement, not to be shaken nor stirred by the stormes of the world. As his sight is cleere, so are his steps right, no apparition nor colour distracts him, neither with joy nor sorrow; that childe of the Fancie, appetite, in beasts it is called appetite, but in man it is termed his will, a word of command, which authoritie is given him for knowledge sake, who knowes what to will, for otherwise, did he appetite without knowledges counsell, it should bee appetite in man as well as in beasts. What should man will then, but Knowledge, by this will is made pretious, when he goeth from this, he goeth to beasts; it is appetite, from whom pull but the paintings of the world, and it is like a tyrants pompe.

*Detrahit is qui superbis
Vani terminacultus,
Iam videbit intus arctas
Dominos ferre catenas.*

How admirable is this vertue, which gouernes here so wisely, as no shot nor

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tempest of the world can batter her, how lasting is this vertue, so embalming our actions, as time cannot ruine them; sloath and sensualitie are drown'd in a few yeares, but knowledge and her effects are immortall. In history and other relations, euery head can determine of vertue and vice; let our heads make vs doe this for our selues, let vs impartially see how often times we haue stumbled for want of this light; if we come to this sight, we shall come to more, for this examination is the way of light; without this, *Homo homini dominus non est, sed mors & vita, voluptas, & dolor*, but with this, with *Socrates, Me quidem Anitus & Melitus occidere possunt, ledere non possunt*. Fortune, the world, or all that is in the world, with this armour is vanquished; for knowledge smiteth of Fortune, *Fortuna vitrea est, que cum splendet, frangitur*; of the world, *Homines perturbantur, non rebus, sed ijs quas de rebus habent opinionibus*. It is not opinion that is in knowledge, but iudgement, who wayeth euery thing with the ballance of iustice and discretion: what more can bee said, but that she is so precious, as hauing her,

Of Iudgement.

her, thou wantest nothing in a body thou liuest, but in a minde thou ioyest, and death doth no more to thee, but make thy already-obtained light more cleare, with separating of mortality from eterni-ty. The world is sweetned by the exam-ple, and fame makes thy memory resound over the whole world, and thy name liues in spight of time or detraction.

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Of Iudgement.



Amongst the rest of the fruitfull children of Knowledge, Iudgement, me thinks, is her dearest issue, for they are inseparable; they resemble one another so neerely, as hardly can a distinction get betweene them; if betweene them, it is onely in their place; for know-ledge goeth before iudgement. The per-

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fection or blessednesse of Knowledge, is this her childe, it is the reward of her trauailes, it is the tryumph of her victories; she saith :

— *Et summa sequar fastigia rerum.*

And iudgement answers her, thou shalt determine rightly of euery thing. The most resplendent ornament of man, is Iudgement; here is the perfection of his innate reason; herē is the vttermoſt power of reason ioyned with knowledge, here is experiences haruest, for the excellent vnion of reason, of knowledge and experiences, ends his knitting vp with the excellentest perfection of man, Iudgement: what giue we wisdome, what giue we the scarres and battailes of age, but Iudgement? what haue the most excellent men to proue their excellencie, but the title of Iudiciall? what is wisdomes other name but Iudgement? for Iudgement is wisdome: who is able with the wings of reason to mount his soule into the pitch of his meditation, and is not couetous of his time, and repines not that nature hath made him so weake, as, to satisfie her weakenesse, hee must often be carried from his quest? but
who

Of Iudgement.

who alienates his minde with the holding
other things more precious, how doth he
drowne himselfe in perils and dangers? If
the very name inamours thee not, what
wouldst thou haue that shee yeelds not?
honour, wealth, happinesse, dominion?
why al these are in her, what can merit ho-
nour, but iudgement? wealth thou desi-
rest but for neede, but hauing iudgement,
thou needest not wealth, happinesse is
iudgements, for shee neuer knew misfor-
tune, hauing her, thou hast dominion
ouer the world; for Kings command but
bodies, but the mindes of all that are not
iudiciall, shall be thy subiects, and lye pro-
strate before thee, but these with iudge-
ment are but like the puppets of children,
or pictures liuelesse, for they are broken
with the least blast of the world, if not,
by time; but no time ouerthrowes iudge-
ment, she meditates of eternity, and hath
already put her possessor in possession o
eternity; Though shee meddles with the
world as being of the world, yet so safely,
as she cleaues not to it, nor is not astoni-
shed to leaue it: Good *Archimedes*, mee
thinkes I see thy calmenesse and con-
tentment,

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tentment, in the middelt of the ruines and bloud of *Syracuse*, so busie about knowledge, as not hearing the clamours and noyses, not labouring for feare, but for knowledge and iudgement, and when he was interrupted by his murtherers, hee asked not life of them, but a little time to finish his intendment; what a tranquillity of minde was here? how gloriously did he looke through danger and death? It is not pompe nor shining roabes that giues grace to the body, no, it is the minde that is in the body, who holds the preciousnesse of iudgement, and whose preciousnesse tels him, death and tortures, and the enmitie of Fortune are not blemishes, but graces to him. Who will haue to doe with the world, must take as well the stormes, as Sunne shines of the world.

Quid tibi formosa, si non nisi casta placebat?

She is vnchast and inconstant, and in the end of all thy labours, thou shalt bee forgotten and despised: it is dangerous to be too skillfull in the matters of the world:
wit-

Of Iudgement.

witnesse the *Athenian Ostracisme*, where, to be higher then the rest in vertue, was expulsion; witnesse all times, all states, where the Noblest haue begunne with prayles, and ended with disgrace and banishment; comest thou to the toppe of promotion, and dyest thou there, what is thy gaine? the ages after take no knowledge of thy riches and magnificence, but of thy vertues, not of thy rewards, but deserts, *Vbi nunc fidelis Ossa Fabritij manem?* hee attained to places high, his fame was great, yet his temperance in refusing *Pyrhus* gift, is his best and most lasting sute, had not *Cato* dyed in the defence of his country and Common wealth, his fame had dyed with his body; thus are the actions of the world full of dangers, and, without iudgement, of destruction. But come to the managing of a state with iudgement, and thou canst not bee throwne: what though thou seest examples of ingratitude, of dangers, of death, these in iudgement thou seest rather terrours then dangers, thy end is to doe good, and these lettes resisted, innoble thy intendment; my Country gaue me life, it is my duty

duty to give it her againe; but what is life in respect of vertue? alas too meane a purchase. I haue a soule whose perfection rests in resisting the childish opinions of the body, and that soule knowes it is ignominious to deny a publike good for a priuate perill, no vertue comes to vs pleasingly, but after come, pleaseeth; it is vices bait to seeme sweet at the first tast, the continuance is the vertue which shewes her the childe of eternity, and safenesse entertaining pleasure, d. monstres mortality and dust. It is not danger with iudgment, what the world calls danger, the losse of vertue, not of life, is unhappinesse; then for our country, all our endeouours should bend, not because honour and promotion goeth that way, but because it is one of the lessons of vertue; we must not looke after danger and corruption, but after the purity of vertue, had *Cesar* dyed when his conquests and gouernement of the *Gaules* made his Country hold him a true seruant, how much more cleere and shining had he left his memory, then it is now with his perpetuall dictatorship? what might haue bene vertue, is now polluted with

Of Iudgement.

with ambition, and all those vertues that without this might haue beene called fortitude, temperance, liberality, & patience, are now not theie but counterfeits of this, he was not, but seemed vertuous. for vnspotted Vertue calls none vertuous, that haue any other end but her selfe, howsoeuer the grosnesse of our sight, vied rather to colours then truth, would perswade vertue to put on a more mixt body, yet thus is vertue, & thus she may be brought acquainted with our soules. though our vile bodily composition cannot comprehend her; none can tell but they that haue felt the many conflicts that the soule indures with the body, whose impurity not tasting the purities of Vertue, bowes the naturall well-inclined parts of the minde, into the vnnaturall naturall affections of the body. In this *Cesar*, questionlesse, were many more graces, had they not beene disgraced with conuerting the sweet abilities of his soule, to the bodies gaine. But thus a young experience may produce many examples, where the abundance of Vertues reward ouer-waying men, hath sunke them: for the eyes and tongue of the

the worst haue this inforced instinct, though they doe not well, yet must they praise well-doers, and in the midst of their ill, exalt Vertue: I thinke *Cæsar* meant well to his Common-wealth, so long as his Common-wealth was his master, but declined, when their power declined to his will: thus betweene too much and too little, wauers the life of man; no reward makes him desperate, too ambitious, but iudgement swimmes betweene these, and neuer touches any of these extremities; shee labours for vertue, not power, shee runnes without the stops eyther of feare or couetousnesse: I wonder at this infection of greatnesse, that it can so blinde vertue, thinkes no further then death, and the reasons to ouerthrow this thest will shew them reasonlesse that affect it: neither in number, proportion, nor qualitie can one equall thousands: what reason is there then he should be preferred before them, there is iustice against it, one cannot without thousands; there is safety against it, and could he want danger; yet hee that wants not guiltinesse, is neuer without the torments of feare & suspition.

Ne

Of Idgement.

Ne ultima quidem sortis hominum conspirati-
one periculo caruit : as he is a man he wants
them not, but being an ill man, are they
not increased ? and fame, the roabe of
greatnesse, is it not ouerthrown by this ?
Yes, who seeth not, that the best priuate
performance answeres not a meane pub-
lique ; a great deale of perill and paines of
a priuate souldier rancks not in mens
mouthes with a Generals but comming
within shoot, the least managed *Duella*
carries not the grace of the having, but
beene at a skirmish of small moment, he
that doth but for himselfe, though he do
well, yet it is no wonder, it may be men-
tioned perhaps in a ballad, neuer in an
History.

Fame is not so light, as to faile with a
small gale, it must bee a winde of force
that moues her sailes, which neuer is so
forcible, as when a good action is good
for all. But *Cesar* robde the world,
brought all the profits of the Common-
wealth to be his only, of which, that it
was iniustice, all sees ; that it was dange-
rous, he felt ; and for fame the spirit of
his actions are comended, the disposing
of

of them, because not hurtfull vnto vs, not exclaimes against, but aske iudgement, and surely he will condemne him for killing vertue; which ambition, if after death we behold them impartially, who would not choose to be *Camillus*, the sauer of his Country, rather then *Cesar*, the destroyer of his Country: how warme and cherishing to the soule are actions like *Camillus* his? what a sweetnesse comes from the ayre of such a meditation, when the other feeles as much cruelty inwardly, as he effects outwardly, and buyes a beautifull out-side with the tortures of his heart? That corrupt speech of *Cesars* vpon *Scilla*, *Scillam nesciuisse literas, qui Dictaturam deposuerit*. Had *Scilla* out-lined *Cesar*, how well might he haue mocked his greedy body, when in spight of his greatnesse, it lay intangled and liuelesse in the Senate? *Scilla* saw this, and eschewed it, *Cesar* marked his iudgement, and found (too late) there was wisdom in moderating power: But all this saues not greatnesse, all are tempted, many yeeld, few hold out: wee vse power commonly as meat, not nourishing our selues, but sursetting;

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setting; please our taste, overlay our stomachs: thus wee abuse the preciousnesse of things, that it needs no wonder, though there bee a frailty and weaknesse in what we are, and haue; for we pull it vpon them and vs, with abusing all: this is the oddes and preciousnesse of greatnesse ouer meaner fortunes, that by their greatnesse they may doe more good; vertue in low states lies buried, in high it stands aloft, poore men may thinke well, but rich men both thinke and doe well; here is all, greatnesse hath no other circuit, no other ought bee his end; for power is giuen him by the incomprehensible greatnesse; compared to whom, his is lesse then nothing; to no other end, that hee hath, then to support the weaknesse of mens fortunes, and an vnderstanding head to dispatch it, not that he hath a body to consume as his desert; power is not to doe wrong, but to punish doers of wrong; and wealth I should hold a burthensome companion, were not liberality a vent; for were it not for that, it is good for nothing. But this to the hearers seemes rather truth then possible;

V

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ble ; those thoughts make vertue impossible, vice works all her deceits with sweetnesse and lazinesse, and these catch almost all dispositions, for where a good disposition resists the former, vice calls difficulty impossible, and so lazinesse kills those, that pleasures let goe : but Vertue saith, *Coronam athleta, nisi certant, non accipiunt* : thinke but of the reward of vertue, and the paine is nothing ; if thou diest in the attempt, honour attends thee to thy graue ; honour attends thee, peace attends thee, fame attends thee ; in a word, Vertue attends thee, in whom are all the rest, and more then all ; for Vertue marries thee to heauen. Thus comes greatnesse to an excellent period, without this it comes to destruction ; Iudgement chuseth the way of Vertue ; Opinion of vice, which dissolueth into infamy and repentance, greatnesse, without Iudgement, brings forth tyranny, and all the vndirect ascenders to this top, are like *Caligula*, of whom *Suetonius* saith : *Nec seruum melioremulum, nec deteriorem dominum fuisse* : but greatnesse counselled by iudgement, hath *Pater patrie* ; within which is Iustice, Fortitude,

Of Natures Policy.

titude, Temperance, and all that makes a
state flourish with peace and plenty.



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Of Natures Policy.



He Glasse wherein the
minde beholds it selfe, is
Nature, there shee seeth
the beautifull lineaments
of her owne proportion:
and might not mine o-
pinion seeme to digresse too much from
the world, I would sweare there is no
life, no sweetnesse, no contentment, that
intends not this more then any thing;
we know not how much wrong wee doe
our soules, with compelling them to bee
play-fellowes to the bodys wantonnesse:
I will adventure it, the worst that opinion

can doe to me, is but to oppose her selfe
against me, and I feare it not ; then thus,
they are childish or beastly courses, that
are taken for bodies sake, only that ex-
cellent and diuine faculty excepted, that
keepees society in society, that makes ma-
ny bodies one body, that reconciles the
differing and disagreeing vnderstandings
of man, and knits them vp in an vnity; the
preseruation of whose admirable con-
cord, wee call Policy. This study be-
comes the most diuine spirits, as long as
they are in bodies ; for so much subiect is
the soule to the body, as in confusions
and troubles she is troubled ; and there-
fore Policy producing peace, and peace
giuing liberty to the soules workings, go-
uernment and policy are the destinated
and direct objects of the soules that are
yet in bodies. But doth not this compell
vs from a more diuine, and more aspiring
inquisition ? it doth not, for the rules of
Policy are no where so truly written, as
in the works of nature ; to the workes of
nature is the furthest iourney that our
soule can carry vs, as long as shee beares
the burthen of a body ; then vnder this
tutelle

Of Natures Policy.

Intresse is the best of the best knowledges to be learned, being the instructor of the most excellent naturall courses, either active or contemplative.

This Architectresse shewes the first ground of Policy, the society of things agreeing in kinde, this shee hath given to beasts that have only sense, nay, to her Elements, who have only qualities; so may it seeme not by discourse, not excellent grace, but even by a single infusion the meanest: wee naturally thirst after a participating and communicating with things of our owne kinde; there is even in all these three kindes, a singular contentment in this: for beasts whose only pleasure is feeding and the appetite of generation, have their stomachs increased by the stomachs of the herd, and have females vpon whom to execute the most forcible commandement of natures, and their full pleasure: each Element, by the assistance of the same, is more able to resist things Antipatheticall, in nature their only care: and man, whose voyce carrieth interpretation, and whose reason fills that voyce with meaning; what can hee

desire more earnestly than his communicating reason, and by the other faculties of his constitution to giue his reason the force and strength of many. Were it not thus, it would be a *Chaos*; for the separation makes a world, which separation stands by the agreeing and disagreeing of natures. Yet hath she tyed the vnderstanding of all things, but man, within the compasse of their owne constitution: so seeke they no further then a particular preservation, in which they are both contented, and nature serued; how admirable is our mothers wisdom; she hath giuen no creature reason but man; had shee to another, all her travels should haue serued for the food of ciuill warres; such being the effect of an equall power, bent to the obtaining a great dominion: the next is her skill in preservation, of which, though the most assured gaine is hers, yet is it so commixt with a particular satisfaction, as, vncompelled, they willingly performe her commandements: thus should Lords command, that would not haue their seruice slackt, neuer to imploy any instrument of their will without giuing

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giuing them an interest of contentment, yet might it be covertly handled, otherwise it will make them mercenarie, the destroyer of loue and obedience, and the bringer in of restinesse and rebellion; it is to be safeliest done, either by teaching them the state of each state, by making them vnderstand the worthinesse of a life that rannes directly in his destinated course, or else with shewing them the effects of their labours, and with them comparing the vnhappinesse of the actions of disobedience; but natures know not what they doe, and yet doe her pleasure: he that can finde instruments of the same temper, is likely to make good worke; all the rare and variable actions and formes of Nature, are tempered and performed onely by her soure seruants, the Elements, shee vseth no more. A plaine demonstration, not the multitude, but the diligence and discipline bringeth things to the wished end, though *Cesar* could call all his souldiers by their names, yet I doubt whether he were perfect in all their natures; it could not be, and yet might be, in the course of Armes it bred no danger:

but when it came to counsell, I beleue he would not thinke their names assurance good enough: but to speake of the counsels of peace, which giue all exterior actions their shape, it is not meet they bee many, but selected out of many; for the soundest counsels proceed not from largenesse of the company, but from largest vnderstandings; for them that vse many, as seruants, not counsellors, it is not so hurtfull, yet haue they so many windowes for passengers to take it at, and to discover what they doe.

Nature constitutes but foure, vnder which number shee hath reduced all the things of the world; so ought a politician that intends the keeping the body of gouernement in good forme, to make euery creature of his charge, belong to one of the ordained states of his signiory, by which he shall defend his countrey from idle straglers, and suppress one of the meanes of innoation. Out of these foure constituted bodies, hath shee made all things; there belongs no more to her whole frame, whose situation and whose number is another lesſon; they are foure,
so

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so are the different states of a Commonwealth in her exactest constitution. The Prince, Nobility, Gentry, Plebeians. Natures agree and disagree in qualities, the one in respect of their situation, the other of generation; things altogether like, being as vnprofitable as letters without a vowell; so ought the degrees aboue mentioned, for were they altogether contrary, there could be no combination; if altogether alike, no generation, no order. Nature of hers hath giuen fire the preeminence, whose neighbour ayre is, and they agree in heate; water is next the ayre, and they in moystnesse; water with the earth in coldnesse: the Prince with the Nobilitie in moralitie, the Nobles with the gentry in their refined bloud, the gentry with the Plebeians in subiection: the fire is the most hie, the most worthy, the ayre lesse worthy but behoofesfull, the water to be vsed, not vsing, the earth an immense and monstrous body, whose worthinesse consists onely in his quantitie. Such must be the care of law-giuers and founders of Societies, as their incorporate body hath both their agreeing and
dis

disagreeing qualities; by those agreeing, to keepe them in amitie, which is alwaies the effect of an equall interest, euen as Princes by alliance seeke to assure themselves of one another, by this disagreeing, to haue all the sundry employments of a seate, fitted with managers meet and skillfull. After the creation of these foure, followes their employment: the industry of Nature is well seene in her children to whom shee hath expressely forbidden idleness: to keepe which precept, shee hath made neede an ouerseer and corrector of the disobedient, her elements are continually busied either in composing bodies, or if single, in being assistant to bodies: if they be not thus, they suffer a mutation, the most abhorred thing to their natures. Trees are continually busied in conuerting the sweetest of the next adioyning earth into bowes, branches, leaues, and fruit, if they doe not, they dye: beasts haue their foode to prouide, from which if the discale of laziness or age, diuerts them, they starue: man, the noblest creature, is not so sharpely compelled, but by his gift of reason hath his choice, which if
be

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he doth abuse, he becomes vnprofitable, a course much more profitable then the rest: of this idlenesse, come many mischiefes, as first, his vnprofitablenesse, next, his ill example, and oft it proues worse, there being none so dangerous thoughts, as those that are bred in this languishing sloath. *Dracoss* medicine for this was death: I doubt whether I should condemne it for too sharpe, for that execution disburdened his Country, and was likely to cure the beholders, but a more gentle medicine might haue serued as well: beware of that, there being nothing more dangerous to a state, then to iest with offenders: if you confesse the debt, pay it them, or you leaue them worse then you found them: well, if it must be cruelty, yet it is a pittifull cruelty, and *Dracoss* lawes very good for the beholders, whatsoeuer they were for the vndergoers. From whence nature fetcheth the stufte of her workmanship, is onely from her selfe, shee hath fetched them from the pouertie of nothing, and giuen them a being, a meanes to hold them in their duties, for it bindes them both by loue and feare, beholding

beholding the benefit, gratefulnesse compels them to acknowledgement, if dishonest and vngratefull, they are easily suppressed, whose obscure originall receiues their light, not from themselves, but the assistance of others; but this example must be allayed, before it comes to the practise of men, otherwise taken, it will prove poyson; somewhat there is in it, not vnprofitable, but it must be carefully prepared; for wee are not so early as before the beginnings of things, wee haue the pleasure of the vse, not of the making, to attempt which, is not without apparant danger, it is not out of the way, to raise poore fortunes with rich mindes, neither will they bee vnprofitable, if regarded lightly, but if suffered to amount, they be most dangerous; for as things naturally cold, through force made hot, burne most ardently, so is there no ambition so violent, as the beggars ambition. There are examples enough of slaues and seruants, that haue slept betweene their masters and death, as many that haue aspired to their masters authorities; here was the vse and abuse of these inferiour instruments.

Nature

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Nature counsels with no body but her selfe; an instance not fit for man, because the weakenesse of his vnderstanding needes the force of assistance; but that they should be few, and selected, is a wise and the neereſt imitation that we can attaine vnto: the reasons are two; those Counsels are likely to be kept secret, that are committed to a few, it being an infallible precept to lay a mans estate (if neede requires) vpon many, his thoughts and weighty intents vpon few; the other reason, there are but few to be found so honest, as not to abuse this authority, conuerting their counsels to their particular benefit.

*Dumque suo tentat salientem pollice venam,
Candida per causam brachia saepe tenet.*

To counsell, is the best office of a friend, but let him be a friend with whom we counsell, *Omnia cum amico delibera, sed de ipso prius.* Since we must vse helpe, let vs be sure he is so, to whom we trust; so the discretion by nothing receiues so great a checke, the estate so great a losse, the life
so

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so great a danger, as by the choice of a dilempler, a foole or a coward for our friend and counsellor. *Tiberius* in his whole course neuer proued himselfe honest, but neuer a foole, but in his trussing. Neither is this most powerfull Empresse lauish in her rewards, shee hath created things one about another, and giuen them degrees of preheminence, but she corrupts not Natures with a prodigall heaping promotion vpon promotion; for well knoweth she that the inforcing things, beyond the limits of their conceptions and essence, wholly corrupts them, and makes them as vnprofitable as age in a strange Countrey. But this denies not rewards, the food of a mortall goodnesse; which it must haue, or else it seldome liueth, but the temper and the right distribution is the thing that Nature teacheth vs; for in this abundance, doth the minde surfet, as doth the body by abundance of meate. She hath made nothing without an vse, an aduice, siting high and low, whose cherishing creatures without vse, marks them at the end with an F. or B. to make which imposition to endure easie,

Of Natures Policie.

ease, she hath more things to set them about then one, and fitteth dispositions with taskes answerable to their dispositions: of this I haue spoken before, yet it is so certaine an effectresse of things prosperity, as to remember it againe is not superfluous. Having thus constitution her gouernement, she detests nothing more then monsters, bee they neuer so excellent in some things which she hates, eyther, because they are not hers, but Fortunes, and her wisdom and Nature is too hie and excellent to another that pedlars brat, or else they are rebels, that in despite of her authority and skill, will breake out into the world and disgrace her cunning: the same reasons ought to make states no lesse abhorre the monsters of states, practisers of innouation, which whether it comes from the humour of Fame, or from the more dangerous of surprising his Country, is to be with all diligence suppressed: bad, if they be not too bad customes, being more then remedies producing innouations. For in these troubles, the honest minde stands amazed; the seditious that haue long waited for such an opportunity,

nitie, embrace it, wounding the state in many places, whiles her gouernours are either feeble through distraction, or their forces bent another way, by the commandement of passion.

Oft time was the Romane Commonwealth sicke of these diseases, seldome cured of any; if salued of one, with such a disadvantage, as the curious eye of sedition, found by that, how to molest her more dangerously: euen as a troubled title of land, oft times brings forth more with pleading for the right and shewing the title. So apprehensiuē and so piercing is the wit of man, that spurred by his will, there is nothing too difficult that he dares not attempt, and perhaps vanquish; such a fury moues his will, with such subtilty his reason; wherfore since the will backs ill causes sometimes, and that the reason is corrupted by the violence of the will, there is no safety through these intricate many turnings; but the thred of vertue, whose light is the onely meanes to lay open these Iuglers and workers by stealth. To follow natures progressions a little further, by this time hauing laid the founda-

Of Natures Policie.

foundation of her goodly building, it is time to illustrate the effects of her excellence, to arrive at some good end of her traavailes; nay, what is there, but is the creature of her hand? An excellent happinesse, to equall which, though it were a groundlesse ambition for vs to aspire to, yet as like it as we come, is a worthy desire: we are well pleased in the attempting things, but things of this ranke effected, to have preserved our countrey, to have given her good lawes, to have left her good examples, are such things to behold, possesse vs with so ample and eternall ioyes, as not the imagination, the neereft neighbour to mortality, to immortal state, cannot thinke of more diuine ioyes, then is here felt. I wonder not at *Licurgus* wilfull exile, respecting the occasion; it was an vncertaine and dangerous state, that he left his Nephew, compared with the fruition of those thoughts that accompanied his banishment, his constitutions and ordinances of the *Laconian* Kingdome, in my account farre over-valuing the possession. Of the rest of natures workmanship, though there

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bee none but full of pretious liquor, and that there is yet more then a mortall imagination can graspe ; with that multitude I am confounded, and dare goe no further then to shut vp what hath passed my pen : there rests but of her this then that I dare venture vpon ; the first, how liberally she dealeth with the world in her effect, how sparingly in laying open her causes ; well knoweth she the disposition of man, who spurneth and despiseth all those benefits that hee vnderstands, the reason of an excellent lesson for soueraignty to learne, whose knowledge fetched from his gouernment rather then person, nourisheth and vpholds maiesty ; they being drawne into more beautifull colours, that the eye seeing not, the imagination performeth for her, then those things that are the ordinary obiects of the eye, and familiar to our senses. The vpholding this miraculous frame, resteth in the hands of loue and need, which doe preferue all her creatures ; which two, are the maine pillars vpholding her building : by loue her stock is renewed:

Omnibus

Of Nature's Policy.

Omnibus incursions blandum per pectora a-
morem,

Efficis, ut cupide generatis

By need things disagreeing in nature,
are yet kept from proclaiming warres a-
gainst one another : this need and loue,
though by the effects they may be parted
by a distinction, yet is all our loue needy,
and none that is not interested in our par-
ticular care : now a state ought to apply
this, is euident by the whole world; It is
determined, people cannot liue without
gouernours, there is their need ; from his
iustice and true execution of his place
proceeds their loue : thus from loue and
need, proceeds the preservation of socie-
ties. It is all our states to need, and a mu-
tuall supplying each others wants, that
makes vs compleat and full, being other-
wise lame and defectiue ; this must per-
swade Subiects willingly to contribute
to the charge of the Prince, and not look
only vpon their owne charge, but vpon
his expences to defend them from inno-
uations and troubles ; this doth nature
more plainly, teach in the Sunnes draw-

Essay. 39.

ing vp moisture from the earth, which it doth not as needing them, but to giue it againe to the earth more warme, and more fat then shee receiued it; in the same nature must wee esteeme Princes impositions, which returne vs them with a great encrease, and more rich in substance then they receiued them; thus doth nature excellently vphold her world, thus excellently shall these states stand, that proceed so impartially and wisely as to imitate her, for;

Ratio est natura imitatio.

Essay 39.



Essay. 39.

Of Conceit.

To the Lady Witbipoll.

Her your commandements (honourable Lady) are conceited: for by your commandement I haue enquired of Conceit, which I finde so like your selfe, as to resemble it to your selfe, were a true & quick description: but it is in you mixed with iudgement, without which it often goes, though it often goe with it. That it goes without, it makes it differ from you, for you cannot goe without iudgement; but I must speake no more of you; I must then

X 3

speake

ſpeake of perfections, whoſe want in the world makes imperfect iudgements determined commendations, and due praifes, Poetry or Flattery. But eyther Conceipt is two ſundry things, or Conceipt is abuſed : for to duck, and to bee ſtuffed with a piſh tricks, to weare greene cut vpon yellow, and to bee a very merriment to their eyes, I haue tearmed conceit : when they are no other but Taylor-like friſkes of the ſenſes, which they haue ſcene, allowed, without asking counſell euen of the common ſenſe, the ware-houſe common to beaſts, and to men. But the worthies Conceipt leaues poſts betweene the ſenſes, and the fancy, which ſpeedily conuey intelligence, and are as ſpeedily answered : It is a fruitfull land, ſowed and reaped at an inſtant ; it is a quicke workman, which ſendeth and receiueth whatſoeuer is preſented in a time : It is, in a word, a fancy well diſpoſed, not only to her owne faculty, but to the abilities of both neighbours, the common ſenſe, and the memory : Her power is doubly ſet a worke in words, and in deeds. In theſe ſhe differeth from Iudgement, not in ſucceſſe,

Of Conceit.

celle, but ready payment ; for where the successe is ill, I call it not conceit, but rawnesse. Words vttered, turned vpon the vtterer, is conceit ; when nimbly like an Artizans weapon, he makes his enemies armes his enemies destruction. Thus *Cicero* to the fellow, who to shew that his eloquence was mercenary, demanded of him what he should giue him : any thing (answered he) but a Tart ; for with a Tart it was thought he poysoned his father : this was a pretty brickwall, and bounded the slander into his owne bosome. There is no such stillitory as a quicke braine, which refines and makes vse of whatsoever comes within the Pan of his receit. Thus to *Hortensius*, who told him hee vnderstood no riddles, and yet saith hee, thou hast a Sphinx in thy house : knowing that *Varro*, whose cause he defended, had a little before giuen him an Iuory Sphinx : his intelligence was good, and his vse good : thus doth wit whip opposition, and out-run his riuals, and manifest the quicknesse of his dexterity. *Demosthenes* conceit was nothing resty, when being mocked by a theefe, called

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Calchas, for his nightwatching, and studying by lamp-light; Indeed, said hee, I know nothing so contrary to thee, as to see light in mens houses. This talent is commonly giuen youth to play withall, and it is a pretty gift to begin with. Nature had done well, if therewith shee had taught vs the vse; which is (as I thinke) for defence only; for offensive, it is too offensive, getting enemies beyond the power of conceit to defend. Besides, who knoweth whether it bee borrowed, which if it bee, it becomes disgracefull, and ill becomming. To bee without the vse, is to be naked, not to haue it without study, is as vnfruitfull as a Hargabush making a full point betweene the firing and the report. I like that fellow well, who desired the hangman not to fasten the rope about his neck, protesting the tickling would moue him to vnmeasurable laughter; I see not how he could haue scarfed his shame more handsomely: his last refuge then was to mock the hangman and the rope, and to despise life as a runagate seruant; we: haue another English shot as quick as this: one being shewed

Of Conceit.

shewed a faire woman, was asked what he would doe if she were in his bed, hee answered, I would play the watchman of Callis, either serue my selfe, or hire another in my roome. It was quick and ingenious, pleasant, or serious, or between both, doth euery way handsomely. It reprehendeth vice as effectually as a sowe chiding, or downe-right blowes, and yet is wrapped vp finely, is gile, and looks sweet. So *Archelams* to a prating Bar-bor that asked him how hee would bee trimmed, he answered, silently: this was for both parts better, then plainly to haue bid him hold his peace. The wantonnesse of abundance mingles sharpe things with our meats, and when wee haue no stomach, makes a counterfeite stomach, giuing a sharpnesse like the humor of appetites: Thus is the abundance of words made not distasting, with giuing the apprehensions of the auditories vnexpected acutenesse, and meeting with the thrust of a iest, thrusts it backe vpon the iester. In the times of danger, Conceit hath a much brauer lustre, it manifests a minde not wholly taken vp with paine,
or

or with perill. Thus *Pompey* aduised by his Physitian to cate Thrushes, and no man hauing any but *Lucullus*, what (saith he) cannot *Pompey* liue without *Lucullus* Thrushes. A slave being racked to accuse *Neroes* wife of dishonesty, stoutly answered, that her part capable of committing that crime, was much more honest then the mouthes of her enemies : there was an honourable minde in the body of that slave : and if euer the *Pythagorean Metempsychosis* had any colour, the soule of this slave did surely belong to some worthy personage, which held it first excellency in despite of fortune and opinion. Now to the quicknesse of deeds, which seemes to bee the Hat suteable to this Night-cap. This neuer is without vertue ; Fortitude must be here as well as wit, otherwise feare will turne wit into feare. From *Hanniball* may be made more of these patterns, then from any one within the compasse of my memory. As his deluding the Roman army with Oxen carrying fire-linkes on their heads, whose strangeness in the night astonished his enemies, and made way for him to escape, being

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being before incompassed in a straight. It was then a stratagem of great wit, and is now, for all the age, worthy of memory. His attempt to make vse of the slaine Consuls scale of Armes, was not vnworthy, though vnfruitfull. His beginning of his warres in Italy, to remoue them out of his owne confines, was an act of a iudiciall Senator : but this I thinke was put in practise vpon great aduiselement : these other no sooner thought vpon, but done, are excellent armours against danger. Feare is content to haue his throat cut, so he see it not ; and at the approach of his enemy turnes his back, because his back hath no eyes to behold danger ; he lurks, and couers his bloodlesse face to keepe it warme : but to meet danger halfe way, and in the meane time to deuise to shun, not to runne from it, becomes valour and resolution. You know now (Lady) what I thinke of Conceit, and I know that you are able to touch it with a sweeter stroak : my heauinesse presseth it downe with a clacking, rather then with a sounding ; yet because I am obedient, let mee haue the censure not viterly void of good.

Of



Essay. 40.

Of Counsaile.



Counsailes part, is Cassan-
dras part.

*Vatem voluit frustra san-
me esse Demus*

*Quando ante cladem, sum
numerata Insana,
Calamitate accepta, nunc sapiens vocor.*

The trap of our first Parents, was ly-
courousnesse, and all our calamities are
lycourishnesse, not induring wholesome-
nesse without sweetnesse. All senses have
taste, and senses make all things distasting,
that meete not the taste with present satis-
faction and sweetnesse; Aduice fitteth
friend

Of Counsaile.

friend to friend: Counsaile, Counsaile to states, the first private, the other publike, both vnhappy, since commonly Prophets without profit. Chance challengeth vnpremeditated actions; what more tyrannous? since it is seldome with safety: if with safety, the cause hers, not ours. Then must we admit Counsaile, but shall wee admit her without hearing? shall we heare and not beleue? or beleeuing, not follow? we had better not haue gone thus farre, then to haue turned againe: but reason inforceth our voyage, then let constancie continue it where reason is at the beginning, and resolution in the midst; prayse stands with the crowne of victory at the conclusion, Counsell then vpholds states, and to Counsaile, and be Counsailed, fits a states man. Cottages may be built without modelles, not pallaces: the Inhabiters of Cottages neede no long reuoluing their intendments, but the other that cannot call backe the stone cast, ought by premeditation to diuine of the resting place. The first determination of a man meet to be a stateisman, should be (as I thinke) not to sue, nor to intrude himselfe
into

into imployment: we should say as *M.* Cato said for not erecting his statue: *Mato, inquit, quæri cur statua mihi nulla posita sit, quam cur sit.* To haue the abilitie is sufficient: to thirst after the other, cannot bee without eyther an itching of Fame, or thirst of couetousnesse, both turning their inquisitor into vice, but both supporters of his state, if seeking him. It is true, our country leekes onely profit, and giues praise to the cause of her profit, but it is due after the haruest, neither at the sowing nor reaping. Vertuous experience can relate, that had is to be returned to our country, obtained reputation giuing that strength to the obtainer, not for his owne particular, but that hee may haue the more force to attempt and execute the dissignes of his country. Reputation, wealth, wisdom, strength, must be imployed, as *Gerion* did his many lims, to be at the direction of his minde: so these blessings to serue and obey the Commonwealth, but called. As naturall Philosophy commands *Morall* to search all before they come in her sight, and to cleanse them of all the spots and deformities of licentious

Of Counsell.

licentious affections, lest their corruption corrupt the purity and profoundnesse of her knowledge: so an admitted common-wealths man must turne all his affections to aduance the state: he may loue a friend, cherish his children, with duty honour his parents, when these appeare in his private Common-weath, but to assist, or preferre them without the approbation of iustice, against his country, is intolerable; what doth this particular, but breede a dispersion? what is the death of a state, but this dispersion? If you doe it, why not he, & so they? who measures equally, measures to himselfe, and others equally: as Galba to Piso: *Vtilissimus, ac breuissimus bonarum malarumque rerum delectus, cogitare quid aut nolueris sub alio Principe, aut volueris.* Our country must haue all, the other priuate respects, must be weighed downe by this generall. *Natos amo meos, (ed amo plus Patriam,* saith one. I remember not the colours of a Romane History, but the body of it I hold. It was a son, being Consull, made his Father (according to the custome) appeare before him, to declare, that he had not beene vnprofitable

ble to his Countrey, he came accompanied, all the rest dismounted as soone as they came in the Consuls presence; his Father did not, he forced him, for which his Father blessed, and kissed him: he was a Father worthy of such a Sonne, and they both worthy of their countrey. *Pericles* meditation becomes a iudiciall statesman, *Averte Pericles Animum, Liberis Imperas, Ciuibus Atheniensibus Imperas.* Sutes from friends should be heard like strangers, if they preiudice the Commonwealth; ones gaine may be a generall losse, which is vnequall and vniust. *Epaminondas* answer to *Pelopidas*, vpon such a sute, became *Epaminondas, Huiusmodi beneficia Pelopida, Scortis, non Ducibus conuenit vt prestentur.* As for this, so for the contrary of this, *Nullus Ciuis est numerandus hostis.* Hatred in generall is to be deemed as the mad-dogge of humanity: It lookes as ill fauouredly as the Haggess, and yet his deedes are more furious, and more dangerous. Innumerable are the examples of States and Cities burnt to ashes and obliuion, by these particular chimneyes, by *Marinus* and *Sylla*, the Romanes state lost her

Of Counsaile.

her stirrops, by *Cesar*, and *Pompey* was was cast out of the Saddle. Here factions, (the plague-sores of a Common-wealth) haue their originall; which if they kill not, yet at the best are so ill as to make all the humours, gathered about this infection, to leede the infection, and to runne out their force at one head. It was numbred among *Scipios* capital crimes, his not inuiting his *Collega Municius* to the feast he made at his dedication, of the Temple of *Hercules*: and rightly, for though our weakenesse cannot restraine our naturall vnnaturall affection, yet should it be so limmed, as to spend the whole force priuately, and in publique matters, to thinke onely of louing, and labouring for our Countrey.

The danger of letting in one of these affections (though the disturbance of all often happens by this one) is not all, for that opens the gate of others: affection lets in partialitie, Partialitie procures hate, Hate, murther; the conscience thus stained, feesles not ether spots, and then disdain and pride, and couetousnesse are accounted veniall, and petty trespasses.

Y

This

Essay 40.

This couetousnesse made *Licurgus* yron money of a little value, and of great big- nesse; this couetousnesse brings a popular famine, and private surfet; this sponge sucketh dry the commerce of societies: from whence haue popular mutinies receined either colour or truth, but from the oppression of the mighty? life is giuen by the giuer of life, to none so vnequally, as it shall be a paine to liue: neither riches to any, by them to suppress, and make slaues of their Country-men: who seeth vnpartially the life of bleare-eye misery, already possessed of more then his life is able to mannage, a sinking life, a shippe ouer-ballasted in the middest of the Ocean, and yet dry and thirsty, and would not with the Poet, ouer-burthened with a few talents, cast away his disquietnesse and shame? *Themistocles* Actions make a braue distinction betweene a man innobled by the employment of a great place, and a life dedicated to it selfe; such a one was in him, when passing by the winde-fall of a great bickering, he espied a dead body richly adorned, hee passed by, but called to his companion, *Tolle hac inquit,*

Of Counsell.

tu enim Themistocles es: He could not stoope so low, as to gather gold out of bloud, and durt: but he stoopes lower that pluckes it from the living: these carkases had no neede, yet *Themistocles* refrained for his owne sake, because hee was *Themistocles*, but from the living, it is a double Theft, robbing himselfe of honour, the other of the meanes of life. With couetousnesse, goeth pride, and melts couetousnesse; hee drawes his vnmeasurable store, into a meditation of his store, and drinks it, which digested, turnes all into pride; silly humor which loues admiration, and procures laughter, lookes in the glasse for beauties, and in the meane time is collied on the backe with scoffes and reproaches. It is no where safe, for if aboue derision, it is surpris'd by secret conspiracies. What danger is there, to which this affection is not subiect? If he be a Prince, it ruines the loue of his people, and their feare onely is left, which spurred by pride, turnes into desperation, and ends with the life of cyther Prince or Subiects: If he bee a Statesman, hee drawes the power both of Prince and Subiect vpon him, making

king the Prince ieaious, the subiects cruel.
 If it be a free State, (it resembles tyranny,
 and is most hatefull; *Pars in Cinitate pa-*
rentium, quam Imperantium, amplior est) he
 cannot liue. Generally for all those things,
 which looking pleasingly vpon vs, may
 procure pride; let vs allay it with thinking
 of our errours and our infirmities, which
 in all mortall men, farre surpasse the num-
 ber of his good deeds. If commendations
 follow vs, let vs say like *Pithon* that killed
Cotin, *Deus hoc, manusque mea perpetravit*,
 These beaten backe, inuite their contra-
 ries; and as these ouerwhelme their pos-
 sessour with dangers and reproches, so
 doe these vertues, or the contrary, crowne
 their entertainer with safety and praise.
 Who vndertakes to stee in the Barke of
 gouernement, must not end with the the-
 oricall part of knowledge, but must con-
 tinually imploy himselfe in shunning or
 repairing the ruines or threatnings of
 rockes and tempells, and shoulde,
Accorre altri a' lle porte, altri all e mura,
Il Re va interno, el tutto vede, è cura.

If outward inuasions busie not a Statel-
 man, the diseases of peace will imploy
 him:

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him : euery way must his sight bee cast, euery way must his thoughts trauaile in discoueries; and if there be a time of rest, it must not be of idlenesse, for his precepts to his countrey men must prohibite that, & to incline to actions by himself, thought vnlawfull, slanders his gouernement with weakenesse and folly.

Neque Poëta bonus est, qui præter numeros canit, neque qui præter leges indulget bonus Magistratus. So must all his actions bee gouerned, that his example may be a li-uing law, and those dead ones speake no more then he performeth.

He must moderate all his actions, and draw euen his light affaires into a lawfull circular course. *Nam non tantum dictorum publicè, & factorum ab ijs, qui rempublicam gerunt, repossuntur rationes, verum etiam cœna eorum, cubilia, nuptiæ, ludicra, & seria Actio.* What a happinesse and a freedome of minde is it, to bee able with the Tribune *Drusus*, whose house partly lay open to the sight of his neighbours, when being offered by a workeman for five Talents to haue it cloted, he offered ten to haue it laid open to the view of all eyes, that the

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world might see his whole life, and that vice might be driuen from that flattery, to thinke others doe as ill, but not knowne, because concealed. Thus counsaile saith to me, and I belecue her, thinking (though with the mist of knowledge vnexperienced) that she speakes truely. That I am a man, I am bound to doe something; that a Christian, something not ill: so I thinke of this, in respect of my purpose, not in my purposes performance. It is called madnesse to talke to ones selfe, and meditation goeth with so faint a presse in my braine, that it is soone wiped out. I write therefore to my selfe, and my selfe profits by my writing: If a strange eye carries it to a strangers iudgement, and hee profits not by it, I am not sorry nor displeased, for I meant it onely to my selfe.

Essay 41.

Of Sorrow.



Essay. 41:

Of Sorrow.

He most acceptable blessing that ever I had, was a sonne, in whose time of growing meete to see the world, I examined often how to fit my selfe for his approach. I durst not but smile, and seeme ioyfull, for feare of a Mid-wiues censure, with whom Dame Nature being also a Gossip, conspired to make me ioyfull: I was indeed, but yet reason taught me, that extremities tolle the life of man in vncertainties, and ioy immoderately swallowed, sursets, and the surset turnes into Sorrow. Thus haue I determined of all things here, being halfe a *Pyrrhonian*

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concerning these terrene businesſes, in my opinion, holding opinion the mother of ioy and ſorrow. What is mortall, is mutable, and our ioyes here often yeeld their place to ſorrow, and ſorrow to ioy.

Sortem hic nunc letam ducit, quandoque malignam.

Why then doe wee determine theſe priceleſſe things, at ſo ineſtimable a rate, as to diſtribute the whole life, and craze the body for theſe mutabilitieſ? how farre doth a Farmers policy exceed all other politicks? what doth hee with a Farme that he holds from yeere to yeere, but make his uſe of it, and drive it? what doth he poſſeſſing one but for a few yeeres, but the ſame? the ſee-ſimple, or many liues, ſhall perſwade him to build, and handſome it, & husband it; otherwiſe hee conuerts it to a preſent profit, & prepares to be gnone to morrow. It is ſtrange to obſerue the wiſdome of men, how much good he knowes, and how baſely hee vieth it: there is hardly a creature borne

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borne that is sensible, but is full of principles able to vphold his life in a good and safe estate ; did hee not leaue that naked, and apply them to baser vses, as taking care for cuffs, and for going wooll-ward. Who loues colours and buyes them, but enquires if they will hold ? and that they will, hee takes for their best quality ; but himselte neuer blameth, nor prizeth himselte the lesse, though hee changeth and loseth colour and quality in euery instant. He that neuer knew Taylors measure, and carries his body about for a patterne, yet he will not buy vntill hee hath fitted himselte, and examineth the stufes continuance : yet he will entertaine giddy affections, buy them, and weare them, though neither fit, nor lasting. Masters cry out on their seruants, if they be idle, and call them vnprofitable : but masters are bound in straighter bands to themselves and to their Country, and yet to both they are content to bee idle and vnprofitable. Thus in all liues, and in all men, may bee found precepts able to aduise them, but they wilfully, or negligently omit the right application : for this wee ought to
Torrow

sorrow, but wee abuse sorrow, and giue her for that is nothing worth. Who knowes not our naked beginning, void euen of strength and reason, to defend nakednesse? hath time couered vs with reason, and shall we in the strength of that, lament for more triuiall occasions? what is this but to be more vnsensible, then before we had sense? I am sure man would lament, and enuy, that his companions, of the earth should excell him in immortality, his richest blessing: are they made fit to accompany his transitorinesse, and will he yet be sorrowfull and angry? this passeth the waywardnesse of children. Trees haue their spring and fall, yet live in both, without the torments of vnmeasurable ioy, or sorrow: each elementary substance suffers a dissolution, and willingly obeyes nature, shee hauing giuen them a secret instinct to obey their Creator; and euen of their own accord they hasten out to let others in; and are carefull to vphold the workmanship of her miraculous frame. Why then are wee crowned with reason, and are excelled by the reasonlesse creatures? haue we the armour

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mour of hope to defend vs from despaire, the stillitory of reasonable discourse shewing vs both the dregs and quintessence of all things? and in spite of these assistances and oddes, shall we bee overcome by beasts, and trees, and stones?

*Cessa, ac respice mala ceterorum,
Ita feres tua leuius.*

If there bee no remedy, let vs thus appease our bewaylings, and sorrowes, but rather, if I could, I would withstand this effeminate opinion with a shield hammered out of resolution. If it bee my onely destiny to be poore, and deformed, can I repeale the decree of the Fates with teares? no, no more then trees in Autumne recall the spring with shedding their leaues: if it be the work of chance, I will ouercom chance with immouable imbracing her enmity. *Sertorius* vsed fortune brauely in the losse of his eye: others, saith hee, leaue their marks and crownes of glory at home for losing, but I haue mine still on, I weare it: it withers not, I cannot lose it: who likes not this better

better then bewaylings, and teares, hee hath vtuned cares, and bleare eyes. I do not thinke but fortune wisheth shee had rather tryed to melt him with smiles, and dandlings, then to haue hardned him with her frownes. Thus may we conuert those things which we call mishaps, into blessings, pulling the sting out of fortunes taile, and inforcing her to be our seruant. If she poure wealth and honour, let vs vse them to vphold our honour, and profit our Country; but if she kick, nettle her againe with despising her power, making the raine of her afflictions wash the secret spots of our soule, and outwardly bee a foyle to our patience and constancy. Man, if you will end there, excels not other creatures; but mans preheminence is granted him for his discretion, which abused and defaced by the vse, his euidence gone, his iurisdiction is gone, and his definition must be, a creature with two legs made long wayes. Man knoweth hee is morrell, and that what he hath is transitory: he is vnhappy that is not armed against the turnings of the world, with the experience of the turnings of the world.

Ad

Of Sorrow.

Ad cuncta non genuit te Agamemnon prospera.

Atreus, dolendum, et gaudendum invicem tibi,

Es namque mortalis genitus.

If he know this, and will weepe, is he not worthy to haue another stand by and laugh at him? whither can knowledge goe but hither? where is shee profitable but here? Hee that reads to speake, ends with the commendations of an old wiues tale: he that reades to apply his reading to his own life, is wise: he poureth oyle into the lamp that will give him light, the other snuffes it without supplying it. *Anaxagoras* made good vse of his Philosophy, when his sonnes death assaulted him. *Sciebam mortalem me genuisse filium.* To know himselfe and the appurtenances to himselfe, is the vse of knowledge; and this knowledge vnmaskes his eyes, and shewes him wonders in himselfe: he becomes in this like vnto God.

*Est nosce teipsum, non quidem ampla dictio,
Sed tanta res, solus quam novit Iupiter.*

To

To know himselfe, is to know before hand what may happen to himselfe : so shall hee, in despite of the apparitions of the world, stand vnmoveable : so shall hee not bee confined by expectation : so shall he not bee seduced to thinke her overthrow his, but catch the Poets description, and crowne himselfe with it ;

*Virtute praeclari, et sapientis est viri,
Non in rebus duris in Diuos fremere.*

This life is like a continuall battell, and yet in battells men are prepared better to endure what may happen : the losse of a friend there, is not of his life, but of honour : this is accounted losse, and lamented, not that. He that dies in a ranke, strikes not his next neighbour with terror, nor doth he think death calls him, though he be at his elbow ; an overthrow they seeke to recover by overthrowing, not lamenting ; and brauely they make resistance, and resolution supplies the place of all other affections. Thus I thinke e-very morning, I see no sooner day, but I thinke that light will discouer some assault,

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assault, and with the Poet 3.

Mando a cantar la matutina tromba.



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Company.*



Ow true a principle of
vertue is it, that crossing
our appetite is the way of
vertue ? Appetite is the
child of the senses, and
senselesse when hee vseth
but his parents counsell : how true a testi-
mony is this Axiome of our vile inclina-
tions, when it needs not the exception
of good desires, for all our desires are
naught. Thus hath solitarinesse fallen in-
to knowledge, because speech and rea-
son loue traffique and exercise, the former
of

of which is vnechoed without company, the last naked : for reason is made forcible by exercise. Societies sweeten the bitterness of life, for life without society, is *Vivere, non bene vivere* : the obiection of calamities attending it as well as happiness, is resisted by the whole understanding of man : for what knowes he that is not answered with a contrary ? that excellent supernaturall blessing of man, his Creator, his God, hath a contrary, the curse, the pitch of his extreme danger, and perill : lower, what goodnesse is without temptations ? what happiness not possible to be transformed to her contrary ? who then seekes shelter in a Cave, outwardly imbalmeth his malady which cures ; Physick, saith he, doth but leisurely cure ; it delayes, not ends his warres, for he carries with him a body, which, like childrens fancies, will wheresoeuer finde sports and delights. The life of contemplation at once bearing the functions, and pleasures of the body, makes the body strive for imployment, helps not that it is wholly incompassed, for it makes it the more furious, as when one dissenting

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dissenting element embraceth another, the stricter his kindnesse, the more violent the others rage. Thus holinesse sequestred, sequestering the bodies exercise, makes it fly to the meditation of this life; will be glorious, and admirable in the world. Hee must thinke, and those thoughts come through his body, and there are polluted with vaine-glory, or hypocrisie, or some other such malady incident to this retired course. If from the scorne of the world, or the being scorned by the world, if from the despaire of not being greatest, we can feed vpon nothing but extremities, and therefore will bee least: if from losses, or a feare of losing we are not eased of the cares and danger of the world, but rather ingrolle a map of her miseries, and differ from the other life only in desperation: for we steale the deuouring monsters of despaire, self-loue, disdain, and scorne, into a corner, and there sacrifice our selues vnto their insatiate appetites, past danger; for hope here cannot hope of rescue, vnkowne diseases being diseases vcurable. For secular fortunes this cloystered life is not

Z

tolera

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tolerable, it resists reason and goodnesse, which both ioyne in guiding vs to societie, and the common good, which hath neede of the worst of vs, even of those whose handes are their best parts: for execution sets more a worke then direction. There is a last time of life, when decrepitness kills experience, and when age hath not onely set vp his markes of triumph, of wrinkles, and gray hayres, but playes the Prologue of death, and drawes the Curtaine not onely before our senses, but euen before meditation; It is then time to giue that life leaue to thinke onely of death, and to prepare for his last iourney. Thus haue many Kings wilfully deposed themselues, for which power, and which performance, I thinke they were more bound to God, then for making them Kings.

But a life in the strength of mind and body, commits sacriledge to sequester it selfe from the world (for hee robs from his country his mother) In a word he declines to his worst part, for beastes liue so, and leaues the imitation of his diuine father, whose greatnesse is goodnesse, and whose

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whose goodnesse is excellent, because
stretching the armes of his goodnesse to
the imbracing of all mankind. Shall Trees
become equall to man? becoming thus,
they become equall: Trees haue for their
object, themselves, themselves haue soli-
tarinesse: can the blessing of humane
soules looke higher and worthier, & shall
they crop themselves lower, and match
equally those, over whom they haue supe-
rioritie? nobility vseth meane fortunes for
seruants, not companions, if it doe, it doth
basely: what doe these then that deprive
themselves of greatnes to become bare?
our preciousnes is reason, reasons seruant
is speech, which is the messenger of reason,
and reasons meditation: these are the ce-
ment of societies: to beare these with soli-
tarines, is to contend with nature for wis-
dom; who hath abilities, and vseth them
not, as some creatures strength, others
horne, what reckon we them but brutish,
and reasonles? But man hath more excel-
lent ornaments, and the vse of them is so-
ciety and company, which he must im-
brace, it being impious to give an example
of leauing the world desolate. He must, so

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must hee cate, and from eating come surfeits as well as health, from company corruption as well as purity: the neighbourhood of these poysons to these wholsome things, I should lament, were not reason given vs to cut them asunder, and to choose wisely: I doe not in this choyce compell, or wish men to couet thronges or multitudes, to hunt dry-foote after scattes, and assemblies; such are to be eschewed, their very smell and noise without their familiaritie, being daungerous, and offensive. I thinke *Senecaes* sentēce of his neuer coming among men, but hee went home a worse man then when hee came out, levelled at these flockes. But to make his choice of cōpany, to vse speech with them able to assure himselfe & better them (for as faces differ, so temperatures, and from their temperatures comes variety of reasons) becomes wisdom. Euery head begets thoughts indifferent, euen our Mechanicke Trades as well as Artes witnesse it, for the lights of these came not from one lampe: our proportions, and casts are too little to comprehend the vniuersall knowledge of things: therefore one helps ano.

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another with the conference of one another : minds traffick like bodies, a Hat for a Ruffe, the Shoemaker with the Taylour. To become wise, cōference is the meanes; to become temperate, example : we must call out men expert in these, and accompany them : wee are not as the Bee, the sweetnesse of whose nature makes things of another nature sweete : alas, no : It must be good we receiue, & then perhaps wee will make it better, but if ill, wee make it worse. To be knowne much, to be saluted much, to bee in presses much, is not the way of wisdom. Clamours, and salutations distract vs : our senses receiue singly, wee heare not two tales at once, at once wee see but onething, the Braine ioynes, and dilates after. Thus must wee vse company for conference, and conference to be inriched by, seldome happens among multitudes. Except in an Army, & a counsell chamber. I would preportion my number not aboue fiue, in these before recited, where there are most, there are blows, where fewest, wisdom. I am not much blowne, nor stirred with the vulgar opinion, and yet I find an aptnes in my

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selfe, to eschew their opinion. If I were so great as *Alexander*, to prohibite euery man but *Lisippus* to proportion mee, it were well then to goe so naked, as to bee commonly knowne, and censured: for did none but the skilful determine me, I should bee sure their reprehension were truth, & I would amend, or prosecute accordingly: but when he that sloopes worse, will take my leaning forward, and dwarfes deride them that are not tal, whats better then to auoide comming within their reach, by priuatnesse? But this leanes to affection, so much priuatnesse is good, as betters an abilitie to become publicke. I should not know the Sunne from a petty starre, did hee not warme mee, and light mee; nor finde a distinction betweene worthynesse and basenesse, did not worthinesse, like the Sunne, direct basenesse, and spreade it selfe to comfort, & giue life to the darknesse of ignorance. Our eye giues the Sun circumference, but the circle of a head, & our heads circumference differs not much in their qualities neer a kin: for as the one lightens the steps, the other doth the actions.

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The Sunne shewes vs where to sleep, the head wherefore : with their littlenes they command the most immense, and monstrous things, with their littlenesse assist the mightiest, and end so excellently as to haue a care of the common good : the Sunne not carrying his Lanthorne for himselfe but for the world : the head not like a limbe, or a Sense tending onely that, but the whole bodies preservation is his care. How excellent would the Emperour *Titus* haue beene, had hee beene so blessed as to haue knowne Diuinitie, that in his naturall inclination, and *Morall* vnderstanding suffered not time to slide away without the memorie of some good deedes : not a day ? how rigorously doe these dayes of his looke vpon our dayes, where, at the very last day to dispose some things to a good vse, is wondered at: but company was my Argument, not whither the vse of company, and all things else should tend. So wel haue Taylours handled themselves, as we will draw from them the censure of men : by his cloathes we think to make a coniecture come neare truerh, if not by them, by his companions vndoubtedly we may, for

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*Dulce quidem dulci se adiunxit, amaraque
amaris.*

*Acre perinde acri accessit, salsum quoque
salso.*

He dyed not long since, that held it an excellent testimony of wisdom, to keep no vnprofitable seruant, counting them vnprofitable that eate without bringing in; it paide his opinion richly, for he dyed rich. If this proue so well, and procuing well, ought to bee constantly maintained, how respectiue ought wee to bee of our companions? the former were but the mistlers of our bodies, but these conuerse with our mindes, vpon whom by the helpe of custome they cast either graces, or deformities. They must bee then able to better vs: wee make choice of our dwelling places by the sweetnesse of the Aire, which if ill, we sucke in diseases; so if our company ill, vices, and imperfections. Those that wee continue with, I would haue firme, and good, honest, and of vnderstanding; for if their water bee a standing poole without a spring, they may be drunke

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drunke dry, and then they are idle, & vnprofitable. But for others, let them bring what they will with them, it is no matter, sometime to see ill, is not without vse (for ill is goodnesse folly:) I know behauiour by seeing clowdes mocke behauiour: I know folly by wisedome, and wisedome by folly, as small drinke, by strong, strong by small. Among these, vse the sea-mans plummet, sound them, see where their best lies, & follow that argument that is good for both partes; for euery man loues to talke of his owne element, and his talking there yeeldes most profit to the hearer. I would heere speake no more then would bring on speach, for silence among strangers is safe. Besides obseruation loues not to speake, but to heare, and from obseruation, comes experience, and wisdom. To the company and time wee must lend respect, for high fortune loues not to bee asked questions by inferiours, but to heare: It content, it is where the interrogatories may pull out threds of their owne praises. Age loues it well, disburthening the memory of times past:

O Ne.

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*O Nefter Neleïade, tu dicite verum,
Atrides ubi mortuus armipotens Agamem-
non,
Et Menelam ubi fuit, Argiæ an in Achivis.*

Where wisdom holdes out with age,
and memory hath not vnchristily spent
her commings in vpon time, the conuer-
sation of age is the wisest booke: of these
I haue neuer in my life seene any compa-
rable to one, for commonly they are ob-
stinate and morose, and their discourse is
mingled with as much bad, as good; but
contrary is this, hauing the experience &
the wisdom of 80.yeares and vpward, &
yet a body more healthfull then many of
halfe his yeares; so wise, and so temperate,
so able, & so willing to instruct his friëds,
that I neuer am with him, but I come
from him stronger in vnderstanding, then
when I went: so doth his aduice moderate
my youth, his knowledge melt my igno-
rance, ending shortly, of him I may true-
ly say;

*Huc omnes pariter venite capti,
Quos fallax ligat improbis Catenis*

Terre-

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*Terrenis habitans Libido mentes.
Hic erit nobis requies laborum,
Hic portus placida manens quiete,
Hoc patens unum miseris Asylum.*

To profit by company must come from our selues : our questions is the fire which drawes out either the quintessence, or the dregs of things. Who with a traveller asks what sport is most vsed in forraigne Countries, whether Hawking, Hunting, Balloone, or Tennis, pulls but more corruption vpon himselfe.

*magisque cecus
In suos condunt animos tenebras.*

Who with an Ambassador talketh rather of their women, and their attire, then of their natures, force, reuenues, merchandise, and such like, what is his gaine but the mark of an ideot? what his knowledge, but Tailor-like, and light? *Alexander* in his childhood, entertaining the Persian Ambassadors, may instruct the ripest yeares : at that time his questions tended to the inuading and conquering the world:

world: for he asked of their hauens, their passages, and distances betweene place and place, of the power of their King, of his conuersation with his friends, and his enemies: out of this more certainly, then for the managing of *Bucephalus*, might his father haue prophesied, that the confines of Macedon were too narrow for him. Methinks this childhood of *Alexanders* withstandeth the right of fortune to any of his enterprizes: for he began with wisdom, and was worthy to end with honor. She hath to doe rather with people that haue successe in their actions, without being able to produce causes deseruing it, like start-up Gentlemen, Gentlemen without a pedigree: but for his conquests, his infancy shewed, he would deceiue them, beginning to speake, and to speake wisely almost at an instant. The vse of things makes things worth the vse, and company by the vse is an excellent instructor, and Solitarinesse, moderately taken, makes vs fit for company; our whole life is a warfare, for all things haue contraries, though in appearance they often looke alike. Goodnesse, and good
vses

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uses come to vs hardly, for vice challengeth vs as anciently hers, and resists vertue with perswasions, and pleasures, to whom if thou yeeldest;

*laciebis extincta, et non ulla memoria
Erit tui.*

But resisting, and resisting, vanquishing, what honour, or reward is there, that is not ours? If I should speake only of wisdom, were it not well? but it shall haue more, the addition of diuine wisdom; of a wisdom able to gather the best fruits of the world, without being corrupted by the world: of a wisdom defending the conscience from wounds and spots: of a wisdom before whom vanity shall vanish, and the apparitions of pompe, and glittering pride, shall be seene in their right natures ridiculous, and abominable: of a wisdom that being a riuer belonging to the Ocean of wisdom, to that Ocean shall againe yeeld her streames: shee shall yeeld with ioy, not with feare, but a louing feare, and hauing performed the circle of nature, shall rest in the centre of eternall perfection.

Of



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Of Vanity.

IT troubles me not to see the light professions of Dancers, and Tumblers cast their behaviours and bodies into vruised formes, not to heare Tooth-drawers, or Rat-catchers, sweare themselves the best in the world in their professions: I knew this before, vpon the sight of his Banner I knew him guilty, and it is not amisse: when nature made mindes conformable to their fortunes, she was about none of the least, nor worst of her mysteries. But nobility, and professors of noble actions, how crooked and deformed make they their mindes, with rancking with these bondmen of their senses?

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senses ? I know wee are the sonnes of a
false father, but mercy hath holpen vs vp
again, and though we be originally sin-
full, we may be eternally happy : we need
not still buy Apples, we payd too dearly
already for that purchase. But as a drunk-
en night makes a misty morning, so are
our knowledges still taking one thing for
another, and enquiring what wil looke
faire, not what will last. Can we see, and
yet doe we not see, that vanity is nothing
but like a single guile, which a showre
transformeth to dust or rust? making shift
like dancers, that deuise changes in their
dances, calling them by another name,
because the singles or the doubles differ.
Vanity in factions is the very Index of va-
nity, for all that she doth is but with a rot-
ten body to put on a new forme. I ac-
count them more dangerously ill that are
drunk with Vanity, then those with wine :
for a morning makes one himselfe, but
the other is hardly ransomed with yeeres;
but is ever staggering, and falling, either
in his words, cloathes, or actions. Here
am I false into a bottomlesse pit, indeed
past either the nature of an Essay, or my
writing,

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writing, which agree in a short touching
of things, rather then in an Histories con-
stancy. I bait rather then dwell in them,
but this anatomized will make Folio volumes
looke lesse then Primmers. Pull
man from Vanity, and hee is like Birds
that are nothing but feathers. The in-
comprehensible soule of Heauen; of
whom wee are but drops, yet that wee
came from him, wee hold that pretious-
nesse that suddainly our mindes can
draw the picture of the bodies passages,
and so fruitfully as to runne diuision vp-
on it: then it is possible to ouertake vani-
ty spurred by the minde, since horse and
rider runne so fast, so quick, so farre? A
little though I follow it, to the discrying
these three, words, cloathes, and actions,
the depth of which I would bee loath to
be able to reach; for I should then be ac-
cessary to too much Vanity. Some I
haue, which being a kinne to more,
brings me acquainted with more. I haue
tasted of more then I haue digested: for
at twenty yeeres old I vomited a great
deale that I drunke at nineteene; and
some now I haue, of which this Essay is
part.

Of

Of Vanity:

Of words first ; for it is one of the first things we doe, they are but the Lackyes of reason, of which to send more then will performe the businesse, is superfluous ; me thinkes, an *esse videatur*, at the close of a period, is as nice as a Tumbler ending his tricks with a caper : and *Tullies Venit*, *imo in Senatum venit*, mooues me no more against *Catiline*, then the first *Venit*. Me thinkes this same Rhetorick, the child of words, is but a pickled Herring to bring on drinke, for his diuisions and repetitions are for nothing but to bring his memory acquainted with his tongue, and to make three works of one. How shall a man hope to come to an end of their works, when he cannot with two breathes saile through a period, and is sometimes grauelled in a Parenthesis ? I wonder how *Cicero* got the people of *Rome* tyed so fast to his tongue, for were his matter no better then his stile, hee should not perswade mee to looke vpon him ? I make as great difference betweene *Tacitus*, and *Senecaes* stile, and his, as Musicians betweene *Trenchmore* & *Lachryma*. Me thinks the braine should dance a jigge

at the hearing a *Tullian* sound, and sit in counsell when it heares the other.

But his matter is substantiall, and honest, and though he bee betrayed among Pedants, and Boyes (which he may thank his stile for) yet hee is meeter for greater persons, and sounder iudgements. But eloquence (as wee take eloquence) is of no vse, but among such eares as call a Bagpipe musick, it fits them, and among them must be vsed; but among wisemen, it is to distrust their vnderstandings, loosing time in repetitions, and Tautologies. The vertue of things is not in their bignesse, but quality, and so of reason, which wrapped in a few words, hath the best tang. Those which are subiect to this prodigality, they should helpe themselves, as stutterers, by learning to sing, so these by making verses, whose number ties vp words, and giues reason liberty, carrying reason leuell to the soule; and giuing a report out of the mouth, as Gunpowder from Ordnance. This disease of words let in by *Cicero*, was not long after let out: for *Augustus* following almost in the fury of the showre, was faine to arme himselfe

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selfe with writing all he meant to speake, seriously, even his speeches to his wife, which was painefull and dangerous : for if the woman had beene led by his example, the world sure at this day had beene inhabited by nothing but papers : yet he durst not doe otherwise, lest *plus, minus, ve loqueretur ex tempore* ; which cannot chuse but happen to a tongue that runnes proud after words. But they are worse that send messengers without an errand, that speake, and yet geld their speech of meaning, like a foulded sheete of paper without any infoulding. Thus I have heard speech cast out of a mouth worse then riddles, which neither speaker nor hearer could interpret. In the same file are Prouerb-mongers, whose throates are worne like roade wayes, with little said is soone amended : It is no halting before a cripple, and such like : when I heare one of these, I looke for his dry nurse, for from her armes hee plucked his language. I have liked my patience as much for induring these trials, as for any of her sufferings : for what can be more contrary to tunable cares, then to heare this most

excellent instrument abused, and to heare ignorance clap the ayre with his breath? his lips opening like a purse without mony, and his tongue like a Fencer before a Pageant, stirring, not striking : of whom when all is finished, may be said :

Nemo tibi dicit, dictis quis deniq; Finis?

The tongue is the key of the minde, the minde the casket, holding all our riches, to discouer which ordinarily, is to make another key besides his owne to command your owne, which makes yours, anothers. To discouer bright things so often, as may be called wearing them, soiles them : but to discouer all you haue, and that all shall proue nothing, is the most miserable : so doth the mediocrity betweene too much speech, and silence, fit both wisemen, and fooles, for the ones ware is too good, the other too bad.

Me thinks this same Vanity of clothes hath done Vertue wrong, for wee discry great men as much by their cloathes, as actions, which is very improper : for wee allow

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allow not houses by their plaistering, and
gainesse, but by their roomes, and conue-
niency. Hath it not also weakened our
best force, and made vs call in outward
helps ? for not of our heads, but of our
Taylors we aske aide ; where power lan-
guisheth with entertaining these bands of
pleasure, sedition comes in ; for when po-
uerty finds her endlesse labours end with
pouring her gaines into excesse, mutiny
counsels want against too much plenty :
Thus to these miserable ones speakes a
seditious fellow in the Florentine state ;
„ strip vs all naked (saith hee) and you
„ shall perceiue no difference ; cloth vs
„ with their garments, and them with
„ ours, and, doubtlesse, we shall looke like
„ noblemen, they looke like vassals ; for
„ it is only pouerty and riches that makes
„ the disparity betweene vs. It is the
lustre of greatnesse, and yet the most
dangerous : dangerous, for it seeds enuy ;
dangerous, for it makes vs vnapt for any
other estate, to which mortality being e-
uer subiect, should neuer bee vnfit to en-
tertaine it. *Cleopatras* misery looked
much more deformed, because mens me-

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memories could ioyne her present state to the state shee put vpon her when shee would resemble the goddesse Isis : it is like a face vsed to looke through a ruffe, when put in a falling band, lookes as if looking through a halter. But this is a common curse vpon greatnesse, that it can nothing so well defend it selfe from misfortune, as misfortune from fortunate: to become great of little, indures much better, then to become little of great. I cannot thinke it a lawfull excuse, to say, the minde still aimes vpward : no, the minde of vertue is still it selfe, and is it selfe, let fortunes Arithmetick bee either adding, or subtracting: shee can ioyne no more earth to her then the body, and rather would she be rid of that, then receiue more. It is disputable, whether these robes of greatnesse should at all be allowed, but to bee in them alwaies, without question, is disallowed. There are some that can see, and not iudge; know these, it is necessary for greatnesse to shew them somewhat which they may vnderstand. Now for the light changes of attire, mee thinkes they goe like a singing catch, some
are

Of Vanity.

are beginning when others are ending, others in the midst when another begins again: Let another bee absent from this mint, and without the discipline of a Tailor but a few moneths, and at his next appearance his friends shall not know whether hee be a man, or a ghost of times past, or a spirit moving a Westminster statue. The money-masters haue not ingrossed all vanity, though they haue money; for these people haue a change, where, to be out of fashion, is to bee bankrupt, and as the ones bills are protected, so the others discretion. This is not to haue a head, but a Hat buttoned vp on the side: It is no matter what soule, so a body in fashion; of which though I doe despise it enough, yet I wish it no other mischief then the painters Shoppe, where a picture of seauen yeeres since, lookes more like an Antick Dancer, then a man. But thus shall I bee, if I speake more of them; for I draw them, and time drawes them out of fashion, and they, if I lay any more hold on them, draw mee.

But now the motions of man, by reason

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— son of his reason called Actions, what an Eclipse doe they suffer with Vanities darke body getting betweene them and the clearenesse of reason? what see wee almost performed, how neerely soeuer resembling Vertue, which more deeply examined would not prooue Vanitie? euē Diuinity is not free, for Hypocrisie killeth many actions, which without Hypocrisie would be Vertues; but I will leaue this office to Diuines, whose sightes can better discouer the inuisible walkings of professors, of good, doing ill. In secular professions, I hardly see euen the grauest goe without touching Vanitie, performing as much for ostentations sake, as for vertues, the obseruation of which hath made mee so incredulous, as I beleeeue light actions, no more then I do words: he that protesteth he loues his country, and in some aduventure of his purse and paines, shewes it, I am neuer the more moued to extoll him: but when in a breach hee defends his country, when hee calleth the forces of his scattered countrymen shattered by Fortune, and so out of hope, as his action may bee called the dying with his Country; I will beginne then to trust him: or if like the

Of Vanity.

the keeper of a Forte in the old Florentine dissensions, who being besieged, and his Castle fired, threw his owne children into the flame, willing them to take those gifts of Fortune, but for his honour, hee held that in his brest, which no shock of fortune should ouerthrow, nor fire melt. Were there not such men to enrich Histories, how idle a thing were a History? for who is not moued to follow this honorable patterne? his children were not more enflamed with the fire, then the vertuous reader, mee thinks, should bee with his throwing them in the fire: now may we sweare he loued his Country, and honour, and from him may distinguish betweene the louers of Fame and Vertue: for Fames seruants loue commendations, but withall they loue to heare it themselves: the other thinks of vertue, not of life. It needs no wonder though their valures differ, that imploy them for fame, from those for verrue. Were I the seruant of fame, it should be my case; for her rewards are faint and leane: the fire nourishing valour, comes from no outward thing, but from the sweetnesse of the meditation

dition of vertue: but fame thinkes not on that, but lookes who seeth her, and doth worsen louers, that draw their vigor from their mistresse eyes.

Vertue hath fame, though Vertue works not for fame, which, me thinkes, is an excellent testimony of the diuine goodnesse, when not only his, and humane lawes teach it, but euen from the example of our familiars may bee read good and bad. Thuspreuailed *Benedetto Alberti* banished by the Florentines, for after his death they confessed their error, and fetched home his bones, burying them with soleinne pompe, and honour; whom being alive, they had persecuted with slander and reproach. In matters of policy, vanity beares no lesse sway, when from the force of rules and institutions, they thinke to maintaine states. Policy conducted by vertue, I thinke the life of Government; without which a Commonwealth can no more liue, then a body without a soule: but policy (as it is commonly taken and vsed) is no more certaine nor profitable, then a Farmers drawing all his counsell from a Kalender.

It

Of Vanity.

It raines, of which Philosophy will say, the Sunnes drawing vp of moyſture from the earth is the cauſe : alas, this is the laſt cauſe, but the cauſe of cauſes we vnderſtand not. Track by Philoſophy the moſt impotent naturall thing, for ſome deſcents you may goe with it, but the end is, you muſt leaue it, attributing it to the intelligences, and to the firſt cauſe paſt the ability of our meditations ſtrength ; for wee are yet humane, they merely diuine.

As this, ſo this policy is coniecturall, and vncertaine, full of perill, neuer ſafe. Of men of this kinde, *Caſar Borgia* is a fit example, in whom was much wicked wiſdome, as I thinke euer in any, with which hee ſared like a Cockboat in a ſtorme, now aloſt, now ſuuck, and ſtill in his deſignes, rather increaſed in his ſinnes, then in his power : at laſt when hee meant one that ſhould not haue aſſiſted his riſing, he killed the ſupporter of his height.

Hee that will with naturall accidents ſecke to diminith the diuine hand in this worke, doth impiouſly, and is in the way

of Atheisme : for it is manifest, God meant to punish, and to teach in this example, that he did it rather by his Ministers, then immediatly, explayning his diuine wisdom, which inforced them to runne into their owne plots laid for others. Nor only doth heauen detest this course, but euen among men it is vaine : though the strength of a State may be knowne, their vse lies hidden. Every day, doth the wit of industry inlarge it selfe, and deuise vses of things ; which without the spirit of prophecy, or chance, may be without his rules, and then who seeth him not apt to fall into the worst errors ? Thus hath Artillery put the ancient Roman and Gracian Histories out of fashion in many things : thus hath the experience of their times, and the wit of these, changed almost the whole body of gouernment. Who heareth of *Licurgus* Commonwealth not skilled in Antiquities, and beleeueth it not rather a thing thought, then done ? Doubtlesse the wit of man is too excellent a thing to bee caught in a snare which he seeth ly before him ; hee goeth not alwayes one way : though
lawes

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lawes can fathome the drifts of vice, yet those of wisdom this policy cannot, for it is upward, even to heaven is her flight; the other earthly and visible: But I may in this offend, like some confutors that have ended their paines with making their cause worse. This paper is yet in my hands, but in whose it may bee I know not: and howsoever I meane, others not meaning well, may make their help ill. It must bee God, that in these and all other things must help vs, we are no other then his instruments: when wee undertake to be hands, wee sin in presumption: vnder his conduct things come to a conclusion. Those that prosper for a while without his counsell, and direction, they are but instruments of his scourge, and prosper no longer then while they are in their executioners office; we goe blindfold without the Sunne, can we then goe without his licence that made the Sunne? we are too impotent to stand without a supporter; our actions rest in doubt, and our discourse cannot resolute them, but ever we shall thinke *La tardita noi toglie L'occasione la celerita le forze.* I account
in

in this list all that account their Country vngratefull, or that repine at her commandements : shee cannot bee, for thou art for her vse, and if thou bee vnprofitable, with iustice shee may put thee away. We must not thinke shee can doe vniussly, it is arrogancy, and partiality, to compare thy knowledge with hers : our soules are for heauen, our bodies for our Country, and that excellent issue of heauen is destinated to no worke vpon the earth, but to vphold this our common mother.

How may we blush that are overcome by, heathens and yet haue the oddes of diuinity ? by them that knew vertues preciousnesse only in Fame, which we know shee is currant in the world of worlds ? this hath come from an opinion that their ignorance produced valour ; but this opinion is as full of sinne as folly. Is valour prohibited because murther, and selfe-murther is prohibited ? the building cannot stand where the foundation is false : they faile in the definition of Fortitude, which is (as all other single vertues are) but the colour of the substantiall

Of Vanity.

stantiall body of vertue, which, when cast vpon another substance, is not vertue, though like vertue. These hold that Fortitude hath runne her perfectest course, when she hath passed the gates of death; no, Fortitude endures stronger assaults then death. But were it so; Is hee that comes neare death valiant? why then, hang Trophies over the gallowes; the cause must in all things tell whose child the effect is. Hee that fights with fury is not valiant, but he that lends iustice force. ~~C~~ dyed in as fit a time to make his death looke nobly, as could bee, and at the fittest course of naturall reason; it will seeme good reason not to out-live his Countryes liberty: but had it not beene more compassionately done of him, to haue accompanied his Country in misery? had it not beene more wisely done, to haue reprinted hope, and to haue watched time, when happily by opportunity he might haue ransomed his Country? I account not his valour, no more then he that winks at the blow of death, the one hiding his eyes because hee would not see death, the other seeking death be-
cause

cause hee would not feeble misery. *Cato* is not held by mee a patterne of Fortitude; hee helped not his country by his death: if to dare dye you thinke so excellent, the women among the Romanes could doe it aswell as hee, because it is prohibited, wee like it, because contrary to our selfelouing minds, wee admire it, and in that respect, (were it not against diuinitie) I should allow of it; for hee comes nereſt vertue that throwes against the bias of his affections. *Camillus* (whom I once mentioned) was a Patterne of Fortitude: so was among the Grecians *Pelopidas* and his companions, who plotted, and effected the ouerthrow of tyranny with the aduenture of their liues, yet killed not themselves because their countrey was oppressed by a tyrant. Fortitude, (take her in her vtermoſt boundes) incircleth the ouercomming Paſſions, and bearing the assaults of the world, ſhee goeth euen into the confines of temperance; for to curbe appetite, mee thinkes, is Fortitude: but binde her now to her managing perill, and to the ſeruing her Common-wealth; to make her ſelfe, there muſt bee in her pretence, reaſon, profit, and

Of Vanity.

fit, & justice. Reason in the plotting, profit in the obtaining, justice in the use: for without these, it is a bestiall daring, not Fortitude.

Now to my comparison of the valour of those times with this of Chrirtianity: can his reason bee so exact, that knowes not from whence his reason comes (for their wisest did but getse at the immortalie of the soule) as his that doth continually converse with his soule? for so ought Christians. Or shall his profit, that lookes no farther then the body, bee compared to him that profits both soule, and body? And for justice, what vnderstanding will prefer humane lawes. (whose ende is but profit) to diuine justice, whose ende is Vertue? who seeth not now (that will see) times past had not the way of Fortitude? for their best were but shaddowes: neither had they that cause, for Fortitude at that time was not knowne. They durst die, But wee know how to vse death: they durst aduenture, but wee know how to profit by aduenturing: the it is Idlenes, that hath founded this opinion, for if wee will do well, none euer knew better how, neuer

had any better cause, for we are certaine of our reward. Of the repinings, and vpbraidings of a man reiected by his countrey, I should speake a little more: how contrary it is to right, and Vertue, for thy body is thy countreyes, and thy soule ought to follow Vertue: doth thy soule consent to thy bodies rebellious thoughts? both body & soule forsake right, and Verrue; for thy soule maintaines wrong, and so looseth vertue, thy body doth wrong, and so looseth right. In this, both the Grecian and Romane Commó-wealthe brought forth many more faithfull, the repetition of whom, those eyes that haue seene History, can as readily produce as I, whom I wil therefore omit, and saue that labour. Onely thus: to vpbraide our Country with our good desertes, is to aske reward at the worldes handes, not at Vertues: our all, is not all wee are bound to doe for it: but our best shall bee called well, because our vttermoſt. Not to professe much, but to vse it well, is the way of Felicitie, & then doth our body not hurt our soule, when it is content to imploy his force to blow the fire, while she is extracting the Quintessence

Of Vanity.

sence of things. For the lighter performance of men, how drunkenly, doth Vanitie make euery thing that comes from them, lookes one gildes himselfe with ha-ving much, lookes big, doubts not of himselfe, speakes peremptorily, when asked for his warrant, hee throwes out the big-swolne words, of a 1000. pound a yeare: not from his wit, but reuenew drawes hee the strength of his abilitie, it is seene, and allowed by custome (to the terrour of wisdome) that from that 1000. pound a yeare are fetched all vertues, hee shall bee honest, temperate, wise, valiant, learned, for hee hath a thousand pound a yeare: who seeth not here a conspiracie betweene ignorance and adulation, to confound knowledge, and vertue? for neuer was there yet so vnchast and poore a vertue, as to bee corrupted by earth? Did they know rather how much vertue hates the borrowing the gay cloathes of riches, and withall how feeble, and worthlesse creatures they are, that paint themselves with these outward things, certainly they would change their Vanities into desperation.

These haue a soule in which rests so many graces as passeth the deciphering of man, yet these not knowing their soule, liue, fetching cōtētmēt from the grosse pouerty of earth: how is hee faine to borrow company? to tūne that company to his ignorance? to warne them from speaking wisely? for his mother tongue hee vnderstands not, if imployed in any graue subiect.

In the middest of these, what doth hee but seede vpon himselfe? for he loues life, and yet weares out Time, the stuffe that life is made of. But wantes hee company, or doth it raine? or are not sportes ready? hee gapes, hee tumbles, hee cries out of Solitarines, hee sympathizeth with the raine, and lotheth his life. Who not guilty, and at this sight doth not laugh to goe with the weather? surely had the Romanes had any of this kinde, they would haue cooped them vp among their Birdes vsed for Augurie. There are in man yet many thinges that might bee made vertuous, for his glimmering is a kinne to the sight of our first father before his fall: The breath that was once breathed into him (though
cor-

Of Vanity.

corrupted) yet is not wholly taken away :
except Vanitie still makes vs fall, wee may
yet rise to Diuine height: to defend which
poyson, Contemplation and studie are ex-
cellent Antidotes: for I thinke with *Plato*,
that learning is to the soule but *Recorda-*
tio: for by learning wee may recouer part
of the knowledge; which our first father
lost; though no more neere that perfe-
ction, then our vertue is neere his first
goodnesse.

I haue done writing of Vanitie, I would
I could haue done with her in all kinde
of thinges, but wishes are the shaftes of
Vanitie. Reader, if thou thinkest I haue
beene to long, for all that, be not angry, for
perhaps thou art partly the cause.



Essay. 44.

Of Vaine-glory.



Eale, & Contemplation, haue likened the earth to a Theater, humane natures to Actors, whose partes deliuered, they deliner their stage to the next, witnessing by this, the shortnesse of mortalitie. Let me lengthen this suite made for the world, & resemble our knowledges to a common Players; who gets his part by hart without the knowledge of his heart, speaking, not vnderstanding. Who beleeuces me not, let him beholde my subject, whose sight bleared with folly, neuer sawe, nor euer shall see the light of knowledge. Alas mans glory is vaine glory: what more vgly, and absurde portraiture can the thoughts and tongue (which are the colours and pensill of man) decipher? for

Of Vaine-glory.

for this flatters pouertie, and calls it rich :
wrinkles, and deformities, beaunifull, and
wellformed: ignorance, knowledge: Black,
white: the names of all these goods , shee
attributeth to herselfe, when if drawne to
the life, she is poore, wrinkled, deformed,
ignorant, and black. O double vnhappy-
nesse. not to be able to help it with know-
ing it : O vnrecoverable disease, that is
without feeling the disease. The best doth
best, when hee accuseth his owne vnwor-
thinnesse, like *Casars* souldiour, whose va-
lour beeing such as to bee commended
by *Casar*, yet asked pardon, and wept for
the losse of some one souldierly habile-
ment : he saw himselfe truly, and tooke
knowledge of his fault without partiality.
But the best part of man receiues life from
the affections of man, which like affecti-
ons doe not alwayes see directly, but come
often with an vndirected vehemency.
Mans valour is first a daring, afterwards
experience, and reason refines it, and ma-
kes it valour. It is not valour at the first;
for wee haue no vertue originally pure, &
vncorrupt. Reason at the first is but sense,
and sense afterwards makes reason : for

our knowledge here is earthly, what above earth, wee comprehend by faith, or supposition. How then doe we run by error to knowledge? so that our Audit vn-
 partially reckoned, hee that doth best, did ill before he did better, and hath the History of his life stuffed with as many imputations, as actions well ended. Who now deliberating will either obscurely force commendations from his companions, or more impudently made, will crowne himselfe with deserts, since reckoning with himselfe, except payed by flattery, hee shall finde himselfe indebted to his country, and to Nature? I neede not mention the Author of his Country, and Nature, since these more feeble and morall considerations will overthrow him. Yet nothing is more common, and in fashion with the world, then either to draw modestie to betray herselfe to flattery, or if not vnderstood, to make themselves musicke with being the Trumpet of their owne commendations: How haue my eares persecuted my whole body with dispersing the tedious relations of these creatures? How haue I heard some braggarts,

not

Of Vaine glory.

not souldiers, discourſing their perils, ingroſſe the actions of whole armies all to themſelues? None haue beene mentioned but themſelues, they were generall, and ſouldier, plotter and executor, it hath ended with their woundes, their victories. What could chaunce to diſcreete eares more offenſiue? not Ribauldry to a Virgine. Thus in all liues, and in the beſt moſt common: thus States-men, imploymēt, Lawyers, Clients, Schollers inuincible in arguing, profound in knowledge: how haue mechanick trades robd theſe noble profeſſions? they ſay, judge of me by my worke, ſo ſhould theſe ſay by their actions: True worthineſſe hauing heard theſe fellows with the large particulars, would end with the Athenian Architect, I can doe what theſe haue ſaid: thus doth true Vertue, acting matters for Chronicles, not recording her owne Actions.

Let vs thinke then of vaine-glory as it deſerueth, and not of the name but nature, not with a diſallowance in generall, but particularly applying it, diſallow ſo much of our ſelfe as is infected with it. I will begin, whoſe name being lately diſulged,
may

may be suspected of the sickness : I disavowe it, and that I am so, I protest by the *Genius* of Contemplation , was contrarie to my intendement : but I durst not then suppress it, *Nam scripta exolefcunt* , nor now say more, for feare my vse of modesty, may bee thought the abuse : yet thus much more, to whose hands so euer these come , let them charitably belecue. I desire more to doe my Country good, then to be paid for it, for I haue my hire from another place. I meane well , and speake honestly, and I will bee as carefull to liue well, for;

Dicentis Inducunt mores, non dicta.

But to leaue this by arrand : necessitie may enforce vs to speake like vaine glorie, but that it is necessitie cleares vs. Suspicion of a crime allowes vs to shew our innocencie, when wronged by our ingratefull Countrey , it is lawfull to goe with *Themistocles* , *Quid o beati tumultuamini?* *sapenumero ab iisdem beneficia accipientes,* & *tempestate quadam pressi, sub eorundem intellam tanquam sub arborem fugitis, facta autem sereni.*

Of Vaine-glory.

serenitate, subducitis vos, illosque vellitis. I thinke hee did not this more for his owne sake then for theirs, he made them a glasse to behold their inconstant follies in: It was wel done, softnesse in these cases nourisheth vices, and giues the giddie multitude winges instead of legges to flie to mutinies and dissensions.

When a place of authoritie giues vs authoritie, and trueth allowes vs to speake well of our selues, it is lawfull to make the subiects of our vertue, like Nestor.

*Quippe viris ego cum longè melioribus
olim*

*Versauis sum, quam vos estis; nec tamen illi
Concilium spreuerè moueo.*

It is common as the whetstone of the souldiers swords, the oration of a generall before a battaile to racke their memory, and to make her confesse all the exploits which at any time they haue done: It is cōmon to tell them, how often haue you beene victorious ouer these people your enemies? though a simple Arithmetician might bring them within number.

Plu-

Essay. 44.

Plutarch avowes it to be the manner of *Cyrus* in warres, though in peace there was no man more modest.

The custome of our attires in those times seemes to allow it, wee weare glorious colours, and our heades, and Horses feathers, beautifying this bloody occupation, and giue the eye leaue to iudge of a iolly magnificence, and courage. I like *Antigonus* well, who in a sea battell, being aduertised that his aduersaries exceeded him in number of Gallies, hee asked the reporter, against how many hee reckoned him: It was brauely said, and illustrated a bold spirit, it was no matter though it wanted modesty; she fits more ciuill, and more silent actions. Thus did *Plysses* encourage the fainting spirits of his companions.

O socij, Ignari certe haud sumus ante malorum.

Porro malum hoc maius non est, quam quod Polipheum.

Nos in spelunca cepit violenter opaca.

*Consilio inde meo tamen, et virtute animoq,
Elapsi sumus.*

Gonsalvo

Of Vaine-glory.

Gonsalvo the braue purchaser of the kingdome of Naples to the crowne of Aragon spake brauely in a time of danger. *Desideraui più tosto d'banere ad presente la sua sepultura un palmo di terreno più auanti, che co' trisrarfi indietro poche braccia, allungare la vita cento anni.* He did well at that time to cleare himselfe from the suspicion of feare, which commonly attends danger; and to his souldiers he gaue new life, for their heads being vnable to iudge, they are directed by their eyes whom they send to discouer the behauiour of their Commander, which from thence come fraught either with hope, or despaire. I thinke it was neither enuy, nor vaine-glory that made *Agésilau* examine whether the title of Great, belonged more to the King of Persia, then to himselfe; *Non ille me maior est, nisi et iustior*: Hee was a Philosopher as well as a King, acquainted with his owne soule as well as with greatnesse, which dilated to him, that outward greatnesse differed not from gay cloathes, which are worne out by time, and in that time subiect to casualty; but vertue he saw to bee the foundation, and the

the true iudge of greatnesse. At death it is tolerable, for the best wee can doe, is but to be an example to the liuing; and to shew our best points to the world, and our worst to God wrapt in repentance, is honest, and religious: that done, to shew a gladnesse of our new guest, like *Phocion* to a fellow that wept at his death. *Hem tu, inquit, quid dicis? non amas mori cum Phocione?* or like the *Milanous* conspirator; *Mors acerba, fama perpetua, stabit vetus memoria facti.*

It is a cold thing this same death, and must haue some such warme meditation to comfort the stomach of the minde, or else it will confound, and distemper the soule for the bodies sake. But in an high state, and a state of tranquility, neither morall vertue, nor discreet policy allowes it: not vertue, which will tell vs, wee come short of the hire of commendations: not policy, for it layes vs open to enuy, and demonstrates a minde over-burthened with fortune.

Not our actions performed with wisdom and successe, may wee challenge at this time, for their glory vpholds the state,

Of Vaine-glory.

state, as if vnrecompenced, and over-drops our Countrymen, both aduersaries too potent to be despised, both losses beyond the gaine of commendations. God is the giuer of victory, the performance of all well succeeding enterprizes, giue it to him, to whom giuen, it produceth safety, and accordeth with truth : from thence let vs share it, attributing part to the direction of the staate, part to the valour of our souldiers, or others nearest to the imployment : to our selfe, allaying praise with fortune or destiny : thus it is safe, and good; and not without fame, which growes by being suppressed.

Essay 45.



Of Essaies and Bookes.



Hold neither *Plutarches*, nor none of these ancient short manner of writings, nor *Montaignes*, nor such of this latter time to bee rightly tearmed Essayes, for though they bee short, yet they are strong, and able to endure the sharpest triall : but mine are Essayes, who am but newly bound Prentise to the inquisition of knowledge, and vse these papers as a Painters boy a board, that is trying to bring his hand and his fancy acquainted. It is a manner of writing well besitting vndigested motions, or a head not knowing his strength, like a circumspect runner trying for a start, or
prouidence

Of Essayes and Bookes

providence that tasls before shee buyes for it is easier to thinke well, then to doe well ; and no tryall to haue handsome dapper conceits run inuisibly in a braine, but to put them out, and then locke vp on them : if they proue nothing but words, yet they breake not promise with the world ; for they say but an Essay, like a Scriuenor trying his pen before he ingrosseth his worke; nor to speake plainly, are they more to blame then many o- ther that promise more : for the most that I haue yet touched, haue millions of words, to the bringing forth one reason; and when a reason is gotten, there is such borrowing it one of another, that in a multitude of Bookes, still that conceit, or some issued out of that, appears so belaboured, and worne, as in the end it is good for nothing but for a proverbe. When I thinke of the abilities of man, I promise my selfe much out of my reading, but it proues not so. Time goeth, and I turne leaues, yet still finde my selfe in the state of ignorance ; wherefore I haue thought better of honesty, then of knowledge : what I may know I will con-

Cc

uert

uert to that vse, and what I write, I meane so; for I will chuse rather to be an honell man, then a good Logitian. There was neuer Art yet that laid so fast hold on me, that she might iustly call me her seruant. I neuer knew them but superficially, nor indeed will not, though I might; for they swallow their subiect, and make him as *Ouid* said of himselfe;

Quicquid conabar dicere versum erat.

I would earne none of these so dearely, as to ty vp the minde to thinke only of one thing; her best power by this meanes is taken from her; for so her circuit is limited to a distance, which should walke vniuersally. Moreouer there growes pride, and a selfe opinion out of this, which deuoures wisdom.

Marke but a Grammarian, whose occupation well examined, is but a single-soaled trade; for his subiect is but words, and yet his construction is of great matters resting in himselfe. *Socrates* was the wisest man of his time, and his ground for that, was his turning all his acquired know.

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knowledge into morality; of whom one said, he fetched Philosophy from heauen, and placed her in Cities. *Plato* laughs at those Common-wealths men, that intend only the enlarging, and enriching of their Countries, and in the meane time they suffer the inioyers of their labours to bee vicious, and dishonest: euen so of these thirsters after knowledge, for hath hee all that man possibly may haue, and then inclose it in the chest of a dishonest brest, it but corrupts him, and makes the poyson of his viciousnesse more forcible.

Non mihi res, sed me rebus submittere conor.

I liue not to Illustrate the excellency of any Art, but to vse Arts, as bridles to reare vp the headstrong wilfulnesse of my naturall corruption. Thus I see all things, and taste example as well by a vicious prodigall fellow, as by one vpon the gallowes, and desire his part no more that is able, and doth nourish excesse, then I doe the others; and if I would beleene *Plato*, he holds this state the better: for the one is now surfeiting, the other taking Phy-

sick. I haue heard of the effects of great reading, ioyned to an vnderstanding able to digest, and carry it : of high acting spirits, whose ambitions haue beene fed by fortune and power ; these make a great noise in the eares of men, and like a swagerer seeme to drowne more humble spirits : but equally examined, the gifts of morality are more excellent, and vertuous. When *Alexander* thirsting threw the water offered him vpon the ground, and would not adde to the thirst of his companions with his owne priuate affections, hee did much more nobly then in winning all his victories : for those, rightly determined, take away maruell, and admiration ; for they were for his owne sake : but here, compassion, regard of others, and temperance, plead for an eternall applause ; this was morality, and the inward discourse of an honest minde ; this was no bloodshed, nor blowes, but the preservation of his friends, here blood sported not his arme, but purity so imbellished it, that no eye louing vertue, can see this peece without due praying it. Nor of these searchers into the drifts of nature

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nature can I thinke so well, as of a minde observing his affections, moderating or spurring his will, as it flyeth, or strayeth from the right way of vertue. Thus doe I thinke of *Seneca* and *Aristotle*, the firsts morality is easie to bee vnderstood, and easily digested to the nourishment of vertue; the others more high, and to the readers more questionable, whether it will make him curious, or honest.

Xenophon, though his *Cyrus* be so good, as plainly sheweth it a life, rather imagined, then acted; yet he so plainly discovereth the way of vertue, as the easiest vnderstanding cannot goe astray, nor the worst abuse him with interpretation. I hold these much more safe, then those works which stand vpon Allegories, for euery head hath not fire enough to distill them, nor euery vnderstanding patience enough to finde out the good meaning; and many are so ill, as when they haue found out an interpretation meet to nourish their sensuality, they stay there, and are the worse for their reading.

Thus offend most Poets, who larding their writings with fictions, feed the ig-

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norant and vitious with as much poyson
as preseruatiue. This one of them con-
felleth, speaking to his Mule.

— e tu perdona
*S'intesso fregi a'l ver, s'adorna in partiq.
D'altri dislessi cha de moi le carti.*
And he addes this reason;

*Sai la corre il mondo, que piu versi
Disue dolcezze il lusinghier Parnaso,
Et ch'il vero condito in molli versi,
I piu schivi allettando ha persuaso.*

Though rightly hee toucheth the ten-
dernelle of humane conceits, which wil-
lingly admit nothing that represents not
pleasure, and flatters not sensuality; yet
should it bee farre from the gravity of a
Writer, to runne with the streame of yn-
bridled affections. He should ranke with
the Constitutors of Common-wealthes:
Lawmakers and wise Authors ought to
intend both one thing, they no way dif-
fer, but that only these last compell not,
but intreat their COUNTRYMEN to bee ver-
tuous. But should a Lawmaker instead of
punishing

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punishing malefactors, widen his lawes; and make them soft vpon the complaint^s of men, no state could stand: for the cause of Common-wealths, mankinde would destroy themselves; and this world by lawes made beautifull, by being without, would become a spectacle of ruine and desolation. Though in this kind Poetry hath most offended, yet intending well, it is not to be reiected: It is a short and sweet tuned eloquence; it stirreth vp noble desires, and good intentions, when, according to *Plato*, it performeth it office, which is *Divinos hymnos canere, & leges patrias, magnorumque gesta virorum graviter reconferre*. Thus it is not basely imployed, nor were it reason, for it is a diuine issue of vnderstandings, and dresseth the subiects of her pen full of witty delight, and is the wings of the soule with which she seemes to fly to the highest part of imagination. Among Poets *Senecaes* Tragedies fit well the hands of a Statesman, for vpon that supposed stage are brought many actions, and fitting the stage of life, as when he saith,

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Ars prima regni est posse te inuidiam pati.

History would haue caried you through many regions, into many battailes & many changes, and you should haue little more for your paines, as in the life of *Sylla*, and many others of all times. A truly disposed mind must meditate of this, euen at his entring into this life, so shall it bee no stranger to him, nor drowne his well-performed actions with teares, and exclamations. In another place he draweth the excellency of Vertue, & that her strength pisseth all strengthes.

Virtutis est Domare quæ cuncti pauent.

For so doth vertue prepare her subject, that nothing but herselfe is seen of them with loue, and affection, all other things being by her taught to bee transitory, and mortall, euen part of himselfe, knowing which, he neither feares nor longs for, the time of his dissolution. So is *Virgils Aeneids* a Booke meet for a Prince, and his nearest instruments: for it being agreed by the most iudiciall censures, that in
mat-

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matters of state many things fall out both beyond expectation and naturall reason, which wee therefore call the Actes of Fortune : he saith,

— *Superanda omnis Fortuna ferendo est.*

For Patience keepeth the reputation vnspotted; though outward forces be destroyed, this makes the minde inuincible, which not onely giues graces and preservation to the best parts of man, but inforceth more commiseration from the victour, then basenesse, intreatie, and supplications, which *Emilius* the vtter ruine of the *Adacedonian* glory explained, when *Perseus* the last of their Kings beeing vanquished, prostrated himselfe at his secte, from which sight he turned his eyes, and called him the robber of his glory, for his power, and name made his victorie glorious, which the vilenesse of his person brought backe to contempt, as if hee had overcome a boy, or a woman, the poorenesse of whose strength makes teares and supplication readier then resistance. At what time England remained vnpolished
and

and vnmanured by the sweetnesse of Letters, there was found one *Caracatus*, whose name *Tacitus* celebrates with as great prayses, as if a Romane, and a Conquerer; which last I name as the spurre of commendations, for more faintly doe all men, as well as Historiographers mention the vanquished then Conquerour: for many actions are brought forth by the haste of occasion, to whom a long discourse is not Midwife, yet done, the world maketh some one accessory of many plottes, which he neuer thought of, and another guilty of imputations, because overcome. But *Caracatus* betrayed, and brought in triumph to Rome, was neither dejected with thinking of his captivity, nor amazed at the Romanes splendour, but then taught *Claudius* how it became him to vse his fortune, and in spight of Fortune with the magnanimity of his owne minde made the action of those times confesse, that *Cesar dum suum decus extollit, addidit gloriam victo*. How slowly and vnwillingly prayles are bestowed vpon the vanquished, *Tacitus* relates, speaking of a King of Sueuia, *Digressus Castellis Vannius funditur praelio,*

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*lis, quanquam rebus aduersis laudatus, quod
& pugnam manu cepisset, & corpore aduerso
vulnera excipit.* Hee fought valiantly, and
receiued wounds, But was not valiant,
because Fortune gaue him not the victory.
In an other, *Virgil* teacheth, that no noble
minde is fearefull,

Degeneret animos Timor arguit —

Who ought better to thinke of this thē
a statesman, the height of whose actions
brings him to handle thinges to an vn-
prepared minde dangerous, & fearefull,
to eschew which he binds him in a strong
band, he foretels his honour, which is the
most precious iewell of greatnesse, with-
out which hee becomes as vnprofitable
as a Bee without a sting, for whatsoeuer
hee is, be he neuer so great, or good, yet,
magis fama, quam vis starent res sue, the re-
putation of a statesman, the credit of a mar-
chant, and the modesty of a woman, pre-
vailling more, then their powers, riches,
or beauty. In another place,

*Mens immota manet, Lacryma voluntur
inanes.*

How

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How feeble the succours of the body are, euery vnderstanding obseruing those creatures that either haue no soule, or ha-
ving, vse it not, may easily know: for the
grossenes of the bodies nature preuailing
but by strength, when that is vanquished
Lacryma voluntur Inanes: but a mind made
strong by vse and exercise, *Immotamane*t;
it looks not vpon fortune with a deiected
spirit, but not puffed vp with the vaine al-
lurements of the body, is then plotting
how to recouer, not how to desire pardon:
he looks vpon his present state, not with
teares, but vpon it, because vpon that
ground-worke he must build the course
of his freedome, as he saith afterward,

*Tu ne cede malis, sed contra audentior ito
Quàm tua te Fortuna sinet* —

Howsoeuer that *Scythian* fellow esteemed
musicke basely, by preferring the neigh-
ing of horses before it, yet no question
both musicke, and letters, and especially
verses, which participate both with musick
and letters, is a braue raiser of the spirits: &
I think armes disable not themselves with
taking

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taking assistance from Poetrie, for doubtles it makes valour beautifull, & well becoming, for taking away part of his fiercenesse, and adding, in steede thereof, reason, makes it true Fortitude. Of Poets for this purpose, some learned talke much of *Hom-mer*, but though they are learned, yet I dare not speake of him because as neare as I cā, I will not build vpon others. Of those whom I vnderstand, *Lucan*, and *Tasso*, the one of which is ancient, and the other as worthy, if seasoned by so much time, but I will not chide the world for that, for the reuerencing of age, and times past moderately, is a good fault of a good Nature. But this life of armes which custome hath taught to put on a gallant iollinesse in his outward behauiour, thereby to shew, danger and distresse cannot in their course mourne, or be fearefull, giuing leaue to the minde in these outward semblances to play the braggart, and lay open what she thinks of her owne resolution, which fashio of a souldier bindes him to enterraine all fortunes alike. For the high words & bigge, that vse hath made tolerable in this life, would adde deformity to his yeelding
teares

teares or complaints, but especially here.

— *Crescit in aduersis Virtus* —

There is the alteration which the frownes of Fortune should breede in him, being rather an Alarum for the summoning of his spirits, then a terrour driving them away, which power, Nature hath giuen to the Elements by instinct, but a more excellent power hath shee giuen to man, namely reason, with which if hee doth not more then those more meanly indowed, it is his fault, not nature, for in reason and discourse, the abilities of man, there is more then an *Antiperistaticall* Vertue,

— *sua quisque pericula nescit*
Attonitus maiore metu —

So feare ought euery way to bee remote from the life of a Souldiour, for neither is it handsome, nor safe, so stupifying his vnderstanding, that neither the danger, his honour, his Country, or his life is in, are either defended or regarded. But this banished makes not valour, but fury, for lustice

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Iustice must be matched with daring, or else
it is not Fortitude; the cause must recon-
cile, the effect to vpright truth, or else;

*Hec quantumpena miseris, mens conscia
donat?*

Were guiltinesse remooued from pu-
nishment, yet to wrest the vnderstanding
against Iustice, is full of terrour, the con-
science being an inseparable companion,
which neither corruption nor feare can
make silent. In no course is it more be-
houefull then in the life of a Souldier, for
armes taketh vpon it to correct the dis-
order of Peace, It is the Physitian of a state,
the Iusticer of a state, the Diuine of a state,
for his inforcement is the Physicke, the
execution, the Counsaile administred to
those obstinacies vtractable, but by com-
putation. *Tasso* doth also yeeld many plen-
tifull rules leading to the preservation of
life, and after that of honour.

*E par lieto morir poscia che 'l crudo,
Totila è vinto, ô salua il caro scudo.*

Cow.

Cowards feele not death, but the meditation of death, for that concluder of mortalitie is no more cruel to the coward, then to the valiant, the difference rests onely in their opinions, as it is in many other things of this world. What by some imaginations are called iewels, are by others determined trifles: as these outward things, so the chusers of these, the affections, are according to their possessor: for a cowards feare, is in a wise man prouidence; lauish ioy, solid contentment: appetite made choice, wishes intents, making hope fruition. Thus certaine doth wisdomes resolution performe his iourney without halting, tiring, or straying. *E par lieto morir.* No doubt but to a minde that can inwardly relate a well-runne course, it cannot but bee ioy to be taken vp, for with glory he ends, and remaining longer he could not end better, therefore longer life could haue beene but superfluous, perhaps dangerous: for many yeares well followed haue doted before their ends, & so corrupted their worke fairely begun. *E saluo il caro scudo.* In this shield I holde the preservation of honour, care of his
Coun-

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Countrey, and honest life, for detraction cannot be kept out without such a triple-leaned shield : but this shield imbraced, envie it selfe cannot wound, but death appears like a gratefull Master, releasing his seruant from trauell.

*E tempo è ben che qualche nobil opra,
De la nostra virtu de homai si scopra.*

So lazie, and sluggish are our naturall inclinations, that I wish these verses the perpetuall object of my eyes, and if I should wish all men the same medicine being sicke of the same disease, I should doe the no harme. Who thinks of the infinite capacity of man, of his admirable inuention, of his immortalizing the whole volume of abstract, and moitt formes of the fertility of his braine, where things are continually in conceiuing, & bringing forth new, and they new; I cannot thinke of any thing which he hath done, that might not be excelled, considering his abilities, his works are meane and slight, and their perfections so imperfect, as they are not worthy to bee called the children of his loynes.

E tempo ben—————

It is time , so soone as our breathing hath set a scotch vpon Time : what can I speake of this time , but as of the light giuen vs to liue by, which who spendeth idly, or (as ill) luxuriously, is worthy to goe to bed darkling, which is, to die without being able to produce any matter worthy of his life, which vacuity of vertue at that time will breede more terrour to him , then darknesse to children. It is time to doe that wee came for ; for those imployed to be vigilant, to the flourishing of their country : to those priuate to be an example to others, & safety to themselues, in taking the direct way of right.

—————*che qualche nobil opra,*

I am not so precise to call no Actions noble, that carry not with them a rumour, or a glittering to my meaning nobility & honestly meane all one , and thus may a painefull Artisan be noble, if he follow his vocation painefully and constantly, he is honest,

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honest, and so noble, being a Limme of a state, though no maine Organ, and his being in right temper, so farre as his strength goeth, a preseruatiue to the whole. To know this hee ought to temper the hotenes of ambition, for it is not the greatnes, but the goodnesse of an action that makes it worthy, which who so knoweth, and yet persecuteth the violence of that humor, ought to be cut off, for nothing is more fatall to a state then innouation, neither is there any thing so fast drawing to innouation as ambition, it being innouations minoritie, like a pumple the childes age of a fore,

De la nostra virtude homai si sopra,

Here is the whole power of man taught, the right vse, which we haue a common speech no lesse illustrates when wee call the quality of things their vertue, by which wee inforce the strength of each thing to worke by the line of vertue to this center should all the diametricall parts of men tend, for they are but like the rayes of the sun, which borrow their beauty from

the Sun, for without vertue all the abilities of man are in darkenesse, performing all things doubtfully, and perniciously : *scopra.*

I do not thinke there can bee concealed vertues, for though I hate ostentation, yet vertue ayming at nothing but the transforming her selfe into goodnesse, & the excellencie of goodnesse resting in her communicating power, vertue is not come to her perfection, vntil it come to the perfection of goodnes.

*Duce sei tu, non semplice Guerriero,
Pblico fora, e non priuato il lullo.*

Here doth hee shew the office of a generall, whose iudgement, not body, ought to be imployed : Nature hath taught this to euery man, for she hath made his armes to giue blowes, and defend his head to teach his armes; and to be sure we should not vse it out of the right kinde, shee hath giuen it neither nimblenesse, nor strength, but direction to teach the other parts that vse. More neede not bee said of this, for common experience makes it euery mans.

I will

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I will speake now of no more Poets, though there bee more of vse, onely thus much of the ancient Satyrists, I holde them not meete for every mans reading, for they chide vice, and shew it both together, besides their darknesse, and personall meanings, take vp more time, then knowne, they are worth: of other bookes though I haue already commended *Plato*, yet speaking of bookes, I must againe mention him for his commentors take, who doth excellently illustrate him, which hee performes with as little delay, and as fewe idle speeches, as the vnderstanding receiues knowledge from the sight of things which deliuer themselues truly & simply vnto her. I know not whether I should speake of Philosophicall bookes more, since if the reader be not a Physician, or an Herbarist, they breed in him curiositie rather then vse, for I account these words of *Plato*, *Peritia efficit ut vita nostra per Artem incedat, imperitia vero ut per fortunam temere circumnagetur*, to tend rather to the knowledges pertinent to an intended life, then to her vniuersall body: for should a Iudge talke of the obserua-

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tions of an vaine, when hee is about matters of life and death, who would not determine his skill vnnecessarie and ridiculous, since his Arte cures the mind, Physick the body? *nam medici curant corpora, Poena Animum.* What Bookes, or art medles with a doctrine remote from the vse of life, is a busie Idlenes, and a couer of an vnprofitable mind, like fiddlers vnder-taking the vse of an Instrument, to keepe them from a more laborious trade. Lesse Astronomy then will make a Kalender, will serue my turne: onely so much is sufficient in a gentleman, as seeing the reuolutions of the heauens, hee may see them without dismaiednes, and vse his knowledge to the comfort of his ignorant charge: As *Dion* going against *Dionysius* the tyrant, an Eclipse hapned, which astonished the multitude, but he connered it to the Eclipse of their enemies height which fortified, and perswaded the feare, and blindness of his souldiours: the Eclipse (I thinke) would haue fallen out, though *Dion* had beene at home quietly in his chamber, and I doubt not but this friend of *Plato* thought so to, but yet the mindes

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mindes notable to iudge of truths, must be held with the exposition of these celestial apparances, and be perswaded that the heavens worke thus, onely to encourage and hearten them on.

For that coupler and combiner of words, Grammar, to bee much longer then it is in the armes of our nurse, is nought. I account it a pittfull sight to see a fellow at sixty yeares old, learning to speake : to know the names of things without the things, is vnprofitable, as a power to repeat the Alphabet by a fellow altogether illiterate. I like well to speake, rather then to make signes, and to bee carefull of ioyning the nominatiue case to the verbe, as my seruants and friends may vnderstand what I would ; but to be Prentise of *Towns* and *Sonnes* for a life time, is as needlesse as to make new clothes when one lies a dying, for words are but clothes, matters substance. Rhetoricks cookery is the vomit of a Pedant, which to make salable, he imitated the Dier, whose Fat working ill, he maks amends by giuing those ill colours new names : so this venting his infinity of words with

D d 4

calling

calling it eloquence, and fortifying eloquence with methodicall diuisions. *Rhetorica suadet, non docet.* If she could perswade what were worthy to bee taught, and bring that worthy with her, it were better: but the slippery glibnesse of the tongue giueth such a facility to speake, as commonly it runnes without reason, and so is as fruitlesse as a messenger without an errand. I might say of those remaining, that they hold more conclusions then are needfull for euery man, but I will goe no farther then this taste. Againe of bookes, morality hath very ill luck now a dayes, for many haue medled with her with ill successe: I will not name them, for they are vnhappy enough to be destinated to waste paper. Those of Common-wealths, came as much short, but it is no maruaile, for commonly they are schollers that neuer knew more of gouernment, then it pleased *Aristotles* *Politicks*, or some such, rich only in the names of *Oeconomicus*, *Despoticus*, an *Politicus*, and then to define the three seuerall gouernments, but they were too blame; for the Theoricke, and Practicke of no Art nor subiect

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subiect differ so much as that of Common wealths, and State businesse. *Seneca* of morallity is the best; *Petrarch* do remedies *utriusque fortune*, doth well; but hee was a sharper Poet then a Philosopher, there being a more excellent quicknesse in his Sonets then Dialogues. There is now left History, which resembles Counsellors that advise nothing but what they themselves haue done, which study is not without danger, for it is so bound to truth, that it must relate falsehood, and continue rather in relation, then in advice: of these the truest reflecting glasse, are those that present particular mens liues. Among those I haue seene none are worthy but *Plutarch* and *Diogenes Laertius*, which two being diligently read, and rightly vsed, cannot but recompence the readers paines, for the temperance of these Philosophers mingled with the valour of *Plutarchs* Captaines cannot chuse but make an exact man. *Tacitus* already hath receiued his sentence from me, but I must againe say, he is more wise then safe, but that is not his fault: for the Painter is not to be blamed, though his picture bee
ill

ill fauoured, if his patterne were so, nor *Tacitus* thought ill, because *Tiberius* was a tyrant, *Claudius* a foole, *Nero* vitious: But neuer was there so wise an Author so ill handled by Commenters, for where, as I am sure, he meant still wisely, some of them haue so powdred him with morality, that they conuert his ioyce into as little variety of good vse, as beware by mee good people; or if more gently, like *Æsop's* talking creatures, that haue morals tyed to their talles. The rest haue left him as they found him, without making him confesse any thing; so that all of them haue done no more then to try who loues gold so well as to pull it out of the durt, for he that fetches his sentences out of their pages, aduentures a bemyring. *Comines* is a good Historiographer, hee knew much of the practicke part of state-learning; but I hold *Guicciardino* a better schollar, and more sententious, as when he saith, *In tutte le attioni humane, & nella guerra massimamente bisogna spisso accomodare il consiglio alla necessita.* For the marshalling aduice more cannot bee said, for it teacheth an aduiser to take his marke

so

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Is sure as hee cannot misse : for respects
appearing waighy in the time of the
health of a state, must not be redeemed in
her sicknesse, for preservation is to bee
preferred before continuance. There are
many bookes by me omitted, precious e-
nough, if time will give vs leaue to digest
these : for I am of *Seneca* minde concern-
ing this variety of bookes, who com-
pares an vnserled reader to a traveller
that hath many Hostes, and few friends.
There are more, but mine is but an Essay,
not a Catalogue, I thinke well of these
bookes named, and the better, because
they teach mee how to manage my selfe :
where any of them grow subtile, or in-
tend high matters, I give my memory
leaue to lose them.

There are none that I scratch with my
pen that doe not fatherly counsaile me to
the way of vertue. I like much better to
doe well, then to talke well, chusing to be
beloued, rather then admired, aspiring to
no more height then the comfort of a
good conscience, and doing good to
some, harme to none. If my Essayes speak
thus, they speake as I would haue them ;
for

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for I thinke not of making morality full of imbroydery, cutworks, but to cloath her in truth, and plainenesse : nor if they stray, doe I seeke to amend them, for I professe not method, neither will I chain my selfe to the head of my Chapter. If there bee any yet so ignorant as may profit by them, I am content : if vnderstandings of a higher reach despise them, not discontent, for I moderate things pleasing vpon that condition, not to bee touched with things displeasing ; who accounts them darke and obscure, let them not blame me, for perhaps they goe about to read them in darknesse without a light, and then the fault is not mine, but the dimnesse of their owne vnderstandings : If there be any such, let them snuffe their light, and looke where the fault of their failing rests.

Essay 46.

The Instruments of a Statesman;



Essay. 46.

*The Instruments of a
States-man.*



*Vnc Animis opus Aeneas,
nunc pectore firmo.*

Against no life doth
the force of vice oppose
her selfe, and make so
strong a preparation, as
against the life of a States-man : for in a
private course she prepares her selfe but
vpon some few places left vnfortified by
nature, and transformes her selfe into
some vnconquered affections, but here
she assaults with the weapons of power,
Selfe-love, Ambition, Corruption, Re-
uenge, and Feare : all which, though in
all States, yet no where so forcible, as
where

where greatnesse obserues reason with flattery, and happinesse determines successe fetched out of his owne merits. In his priuate course, every man may allot himselfe his company, his employments, his successe, which hardly can fall out so contrary to his expectation, that either his owne negligence, or necessity shall not mitigate his passion: but here multitudes of purposes, of employments, of company, of occasions, so rowle and tumble one vpon another, as like a swimmer in the boysterous Ocean, doth hee neuer so strongly part one billow, another ouerwhelmes him, and his whole life is as troublesome and painfull, as a body swetted in a crowde: But howsoever troublesome with being a maine pillar of a state, howsoever dangerous with being outwardly subiect to hate and enuy, and inwardly perplexed with his naturall ill affections, made obstinate by fortune: yet these vanquished, or at least wise honestly resisted, he becomes of all liuing men the happiest, and the most innocent of mispending the benefite of life. It is with man, as with the purest thing in estimation,

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tion, which, whilst it selfe, receiveth respect from the sight and imagination in recompence of the pleasures and contentment that the sight and imagination receive from the object : but if spotted or deformed, all the other beauties turne into blemishes, and are witnesses of the disgrace, from which sight the senses turne away, as knowing this intelligence would be unwelcome to the minde, as the most abhorred thing of Nature.

Man must then keepe his minde (the infused preciousnesse that makes him man) as cleanness keeps white, or rather as virginity, virginity : for estimation is the sharpest enemy, if lost, and separated from our friendship. To all men belongs vertue, for he cannot deale iustly with himselfe without vertue, for affection, chusing grossly and partially, will starve the minde to feed the senses, and some of them to surfet others. He then that must distribute rightly to others without vertue, he shall be unsensible, because affection knoweth only what she feelth : to be iust then, he must be vertuous, to be wise, he must be vertuous, for wisdom

is

is but truth, and vertue is truth : to bee good, he must be vertuous; to be honest, he must bee vertuous ; for vertue is honesty ; in a word to be, he must bee vertuous, for her contrary is but corruption, which kils and deforms, but is not to be seene separated from her conquest. Vertue is the rock whereupon the expert Architect of life must build, if hee meane to reconcile those heavenly adorners of things, beauty, and lasting. It is the foundation or stemme, that all particular graces are rooted in, for this plant so obserued as but once liuing in the soyle of man, the labour is ouer, and the hands that laboured at the setting shall be now recompenced with the gathering of all sorts of wholesome fruits. Honesty, goodnesse, truth, and wisdom, being all the indiuiduall parts of vertue, and vertue all them. To the obtayning vertue, which we haue naturally rather in possibility, then possession : there is no course, but as *Socrates* saith ; *Bona malaque distinguere*. In the knowledge and choice of these, rests the vtermost hapinesse of man, for *Summum bonum est, quod honestum est, & quod magis admireris,*

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admireris, unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. To see how to make this separation, let vs take the two bodyes including all the courses of man, which are profit and pleasure : this first, the seducer of mankind, what is it but the adulterate issue of the senses ? whose opinion, or perswasion do we vse, in the receiuing these, but our senses ? whose earthly capacity is too base a Counsellor to direct him, for whom the earth was made ; neither can they determine of the substantiall parts of things, their powers reaching but to the accidents of substances, as what is white, and what sweet ; but how to vse them they know not, *De bonis, & malis sensus non iudicat ; quid utile sit, quid inutile, ignorat.* The pleasures of these things are touched, and dead in an instant, the estimation of which hath made me repugne that ordinary speech, and opinion of the worlds. He is a glad man, he hath a sonne : or his sonne is come home : or he hath an vnexpected inheritance befallne him, truly I will not deny but these occurrents will breed a tickling kinde of pleasure, but of ioy they can-

Be

not,

not, for it is a more solid thing, and ariseth from an vnderstanding that is able to iudge such contentments eternall; which the circuit of a narrow imagination can by no meanes grant to these. Of feasts, assemblies, and delights purchased by the wantonnesse of too much store, which are not only named pleasures, and delights, but are euen confessed by the gossip of sensuality to be those blessings that make life pleasant, and to which they apply life: Who out of the experience of almost the circuit of the Sunne, seeth not these pleasure either vomited out by the body or the conscience, and those liquorous entertainers plagued with as much thirst, or vsuatory talls, as earst with the famine of desires. Were that true excellency in them, that opinion hath seduced imagination to belceue, who would think that power that giues vs both them, and our selues, would be so hard as to exempt himselfe from so materiall, and excellent a blessing? But I take my selfe here in a fault of too much earnestnesse, making the clearnesse of light questionable, with bringing in proofes; no question but ioy
and

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and pleasure differ much, pleasure being so fading, as if not preserved by the memory it would hardly last so long as her picture were a drawing : but ioy being the reward of vertue hath all one nature with Vertue, which is eternity. Husbandry defines profit well, for hee accounts that profitable that is lasting, but my profit out-lives his, for it is eternall, and excelleth him once more, for this profit is both excellent and lasting, whereas his things lasting, craue help of a grosse, and thick substantialnesse. This profit of vertue we mistake, when we account it a dry morose life, that is so trust vp in forme, that it is voyd of all contentment : O no, wee looke vpon the least part of vertue when we look but vpon her countenance, and vpon the worst too, I may safely say ; for though she shewes not her teeth in a laughter, yet I will be bound, her possessor is more laden with contentment, and her conuersation more sweet, and pleasing, then the merriest light-headed conceit, or he whose constancy to company hath purchased the name of a good fellow. To obtaine which rich adorning of

life, there are especially two meanes ; a selfe obseruation, which (me thinks) is a garden formed, but not planted: to plant it, example is the speediest meanes, for the way of precept is more long, and laborious, then that of example ; obseruation two wayes purchaseth her perfection, by that of mans selfe, and others : so example two wayes, by the good, and the bad, which last meanes though the Lacedemonians did vniustly vse, with losing one for another, as some Alchymists purchase their Elixer, with as much charge as gain, sursetting their slaues to make their free-man temperate ; yet that meanes omitted, voluntarily there will be enough found to make this medicine, for the world will neuer bee so barren, that good men shall not finde more ill then they can make vse of. To him that will profit by the obseruation of himselfe, must be set vp a marke, reckoning from which he may know his owne profession ; as an eye on the sea reaching to the land by some steeple, or tree of stature, guesseth of his journey. Propound vertue the end of your course, reckon those innate affections most predominant,

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dominant, and dangerous, the miles which you must overcome before the dispatch of your journey, and from one of these to another shall you rightly measure your proceedings. I accept of no other intents but the obtaining of virtue: for to intend the railing of the body, and to put the minde to drudgery for his sake, is full of perill and folly, as we say in English, It is to set the Cart before the Horse. They are the diseases of the body, these thoughts, and no more to be beleaved or followed, then the thoughts of a man in a burning seuer. There must be a course propounded, for a minde full of chinks and holes, poures out it selfe vnprofitably, and spends faster then hee gets: his determinations for want of resolution are all monsters, some headlesse, some leglesse, some blinde, some deafe, none with their right shape, or Christendome; for it is not enough for the Painter to haue colours, hath hee not a solid *Idea* in his fancy? his colours may shew colours, but neuer agree so well as to beget proportion. Euery man hath not all affection, the journey were then longer

then we should haue light to performe it, but commonly they goe in couples, and though they all wish themselves most power, yet their natures being a kinne, they agree better, and diuide the spoile: so pride, and couetousnesse: pride is content to giue couetousnesse leaue to worke the Vsurer, and in the meane time shee goeth to the prodigall, and prepares him fit to feede the Vsurer, & when shee hath burnt him to Ashes, and durt, then goeth shee to Vlury, and diuides him with couetousnesse: in the meane time pride is a layzie effeminate imperfection, couetousnesse a miserable industrious vice.

He that is touched with any of these or others of like Natures, let him strictly examine their gaines and their losses, if hee findes them transitory, vn safe outwardly, inwardly torments, full of vexation, and disquietnesse, what an vndiscreete choice dooth hee make of his companions? To performe this surely, let him obserue others, and especially those whose nearnesse of fashion and life, seeme to confesse a likenesse: here he seeth truely, (if euer he will do iustice it is here) how he fals, how
he

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he riseth, what is becomming. what disgracefull, to the least spot, mole, or wrinkle, shall hee bee able to discern in this Glasse, whose reflection decipher more clearly, then his owne feeling, for there partialtie will corrupt wit, and make her an advocate of an ill title. Thus much for obseruation, whose circuit wholly to incompasse, would make this writing fault of mine unpardonable, for it is a body of a great bignesse, and rich in solid wisdom, but deciphered by my pen, it would be thought a Goast, for my stocke set on the tainter-hooks, can giue it but shape, not substance. It is the most precious licour in the world the most working and powerfull, all others are not comparable: for hearbes, and mettalls, and minerralls, and the rest of the Chymicke ranke, are fetched from some 1. 2. or 3. simples, & are good for one, or two things, if they speake of more they are suspected for impostors: but the licour of obseruation is the whole world distilled, which is good for the whole world, for all things troubling either minde, or body. *Omnia rerum omnium, si obseruentur, iudicia sunt, & Argu-*

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sum morum ex minimis quoque licet capere.
 I know none better at this, then the author of this sentence, *Seneca*, who in his Epistles (the worke of all bee wrought in modestimation with me) makes light observations continually beget serious discourse, as when he fetcheth from his blind foole (who was perswaded he could see) the blindnesse of al men in the seeing their imperfections. Mee thinkes the right vnderstander of example vseth the world like a stage, men like Comedians, for though hee makes least account of a stolne marriage, of an amorous young man; of a father as much in loue with his money, as his sonne with a wench; of a huffing braggart & a gouty Leno; yet even from these he fetcheth some implementes of his building, but more from the Tragicall matters of Princes, where the play is more deepe, and more earnest, where men being come to the ripening, and harvest, giue the beholders a more liuely representation of Vertue and vice, then the coldnesse of precept, which is rather a muster, then a skirmish. Who will beleue mee so well that Aches, and sickenesse thrive best

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best when resisted? as if *Plutarch* tells them, *Cesar* with a falling sicknesse was no longer idle then senselesse: they instruct sureliest that are both represented, and rewarded in the beholders sight. I doe not think there is so leaden, and counterter a spirit liuing, that would not giue his hand for *Seanolas* action, who punished himselfe (saith an Author) more seuerely for not killing *Porfenna*, then *Porfenna* him for attempting to kill him. Where is this force in precept, how would a scholler fly from his master, that should goe about to perswade him to burne off his hand? yet performed, it lookes not madly, but beautifully: and surely, I thinke this gallant fellow did it more by the helpe of his discourse, then his bodies willingnesse: for I verily belecue his body loued his hand better then his countrey, and it is not to be blamed for it, it was nearer a kin to him, & his naturall occupation, to thinke none so precious as the parts of himselfe. Now let mee see Gluttony, Luxury, & wanton Dissolutenesse bee content to be throwne out of their Kingdome with *Nero*, to bee despised of the whole world, to couer his face

face from the eyes of men, not to dare to live, and yet affraide to die, to beg death at the hands of his seruants, to cry out in the end, *Nec amicum, nec inimicum habeo.* I doe not thinke but the most hardened perce of vice, though contented to haue gone with him a great while together, would leaue him now, and serue him as flatterers do pouertie. But who knowes not, that hath not all his vnderstanding moulted by vice, that deserts & rewards, are appendices one vpon another, and as inseparable as heate and fire. Wee heare this without example, as wee see the peeces of things rent from the body, without any note, or obseruation: but if this goeth so too, there is left only the medecine of experience, which (as Physitians say) in states desperate, either kills, or cures. Questionlesse from the liues of men there are great matters to bee fetched: It is a liuing Booke, by which Princes and great men may with least difficultie gather instructions for the managing their liues, but it is to be done carefully in matters particular, for those performed long, since, vnaltered, can hardly fit our time, where not onely
states

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states, but even the very constitution of men, and their reaches are changed. I have been content thus farre to talke Stoically, a profession, I confesse, contrary to my nature, who am easilie bent, and wrested: It is a profession reiected by the world, & reason; for some part of their doctrine strayeth from Christianitie: but where it may bee tolerated, a nature able to maintaine the ciuill warres of his owne resistance, & that findes a possibilitie of being at last victorious, shall doe well to perseuer: for there can bee no life safe, which if not wholly the enemy of hope, and feare, yet that borrowes not some rules from their precepts, *Talis est sapiens animus, qualis mundi status super Lunam, semper illic serenus est.* Who would not buy this happines with thinking of euery thing truly as it is? no other way doth he obtaine it, for he doth but buy things as they are worth, and part with them as hee bought them: Vertue being his marke, other things passe like bettes, but the maine is vertue, which both in the seeking, and obtaining, strengthens her pursuer with such honest and vnderstanding thoughts, as from nothing

thing heere, can hee receiue either a gaine, or losse. Here then must be the foundation of a statesman, who must learne this lesson if hee meane to doe well, for being a great Gamster in the world, alwayes in those either gainer, or losses, should hee thinke them so, and be either throwne downe, or lifted vp vpon the successe, his life would bee distracted, and bee able to do nothing for his country, for laughing, or chafing. But when truth, and vertue haue rooted themselves in him; when his discerning shall bee come to that perfection that hee seeth the Map of Nature to the life as it is: when his discourse shall bee come to that strength, that it seeth the inward graces of the minde are so full, and compleat, that they can take no addition from the world: and that againe they are so solid, & firme, as by no time, nor occasion they can be diminished, (*for Virtus non potest Maior, aut minor fieri*) then let him in Gods name yeeld his country his strength, and his time, for then neither victories can puffe him vp, nor overthrowes deiect him: hee lendes himselfe, and other, not pittie but assistance, and weepes not for his owne losses

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lotles felt, no more then for *Hecubæ*, seen in a picture; hee hath met with an excellent workeman, and is squared, falling (howsoever cast) right, and firmly. This is Vertue, whom though I neuer saw so fastened to any man, as (lending not a little partialitie to trueth) I might call him a vertuous man: yet wee haue diuers that haue done well, and though wee had not, yet in our imaginations (where things liue in their greatest purity, & flourishing) wee can see nothing but man that is capable of vertue: for we pay al other things, (doing any thing extraordinarily) with the name of instinct, a word given vs too (I thinke) by the name of instinct: for it is like a wrafflers sauing a fall with a foiling: for we taking vpon vs to bee wrafflers with the mysteries of Nature, saue our selues, with the name of instinct, a degree of Ignorance more guilty then plaine ignorance, for here it is impudent, and saues it selfe with a word, not reason. I haue yet spoken of vertue in grosse, it is now time to speake of her particular workings, how she mannageth the seuerall occasions that doe befall her: and first to the meanes of rising

rising. It is not now the world, where the
 saving a Romane Citizen shall bee re-
 warded with a Crowne of honour : and
 still beare a token of his desert about him,
 and by the helpe of that imprint his acti-
 on more deeply in the memories of men:
 nor is there such an equalnesse in states,
 that all mens actions are seene with a like
 iudgement. It were pittie it were so now,
 for Pride would ruine all in a moment :
 the humour of preferring our country
 before any thing else is spent, the world
 affordes not a *Curtius* : wee hold most of
 their vices, but what suppressed their vi-
 ces, and kept them in awe, wee haue not;
 Shame, Honour, and a noblenesse in all
 their customes, wherewith the Grecian &
 Roman common-wealths wrought their
 greatest wonders, are now like a morning
 mist overcome by the rayes of wit. Our
 time is the noone time of the world, theirs
 breake of day, or the gray morning, as wee
 call it. You shall hardly finde a father now
 a dayes, that will care rather how his son
 is dead, then dead, that priset his valor
 dearer then his life, yet in times past, mo-
 thers had that hardines that they hated
 more

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more that hee should bee wounded in the backe, then dead. It is not so now, nor I thinke it not necessary, for the spirit of these times ioyned with their deserts wold beget too good a particular opinion, which would distemper gouernement, whose flourishing stands vpon the motion of the inferior Orbes in their right place, obedience not examination being their destined functions. It standes not with the iustice of a state, to draw the reward of Vertue from his country, it being not so pertinent that the desert of one bee honoured, as the examination what the subiect is, vpon whom this is laide: for may this reward increase his estimation beyond the power of suppressing, what so euer hee doth, that hee may doe much, is dangerous: his nature, his power, his birth are circumstances to bee wayed with no lesse care, then the not suffering his valour, or wisdom to goe away empty fist. This hath made mee wonder at the impudent folly of such, as I haue often heard so extoll their owne deserts, as to call their Country ingratefull: alas, no the power of one man is too feeble euer to
make

make his country his debtor: they are traitors to their Country, that dare protest this, and minds too mercenary to bee of worth. Rather wee are obliged to our country, that vnder the Ensigne of her authority we may exercise our vertue; for only in her behoofe, or quarrell, it is lawfull for vs to spend our time, and aduventure our liues: for in another state hee is an hireling, and his indeuours belong to couetousnesse, or vaine-glory. Two Germane Princes, the one of them a seruant of the Romane state, the other their enemy, meeting vpon an enteruiew, of the Romane party, being demanded by the other how hee lost his eye, answered, in the quarrell of the Romanes: being asked how recompenced, hee told of Garlandes of victory, and other liberties graunted him; the other laughed at the basenesse of his brother that solde his bloud for such trifles. Had hee lost it in the seruice of his country, this mouth of reproach had been stopped, it being an action so iust, and so worthy, as farre ouervalueth either an eye or a life. A vertuous maide needs no perswasion to this, it being the first lesson of
 vertue

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verue to her disciples, to flie a mercenary
gaping after reward, so indifferent shee
stands for the applause or honour of the
world, receiuing outward testimonies of
gratuitie, rather to satisfie the giuer, and
not to seeme a despiser of his fauour, then
needing gistes, honour, or riches: so for
her imployment, labouring truely where
shee is set, not apointing the world, which
roome is meetest for her. I confesse a
strangenesse in this position, & that from
some minds I take hereby euen the very
spirit of their indeuours: but such minds
know how wauering and perplexed they
liue, so crushed and battered with giuing
libertie to hope and feare, as their life is
no life, but the harbinger of liuing griefes,
or a ship of glasse navigating in the sea of
errors, as the Poeth saith;

*O vita, vita non, ma vino Affanno;
Nane di vitro in mar di ciaco errore,
Sotto pioggia di Pianto, & di dolore,
Che sempre cresce con vergogna, & danno.*

There needes no great examination of
this: for euen their very behauiour, giues

purblind sight knowledge of their continuall suffering, which, who can get vertue to remedy, and to be his champion, against these hatefull bereauers of contentment, hee will shortly cry out,

*O felice quel di che'l graue giogo,
Scuto far lioue.*

I wish to a mind that desires to cary his life euery way graciously, not vnder the colour of recreation, to giue any sportes leaue to possesse him too much. I remember Terence makes a Father commend his Sonne, that all those things were esteemed of him equally, and not too much, which he reloyced in, and he had good cause, for they are things of too light a colour to be worne by grauitie, they spend much time, a thing not of the least consequence, for either himselfe or his Countrey still needs it, it lightens the minde, and fills it with thoughts of pleasure and gaming: it is the entrance of corruption, for who resists riches, is often taken by a meaner thing fitting his pleasure.

If I should tell you, that the fighting game

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game at Quaiies was *Anthony*s overthrowe, it would bee thought fetcht a greate way about : but it is truth, that *Augustus* overcoming him in those wagers, gaue an entrance to the perswasion of his flatterers, that his spirit was obscured by *Cæsars*, and that hee should speed better when more remote, so that hee left Rome, and went into *Egypt*, lest temperance and fell to sensuality, which if you will not graunt this the cause of, yet can it not be denied for a motiue more attractive then the occasion was worthy of. The body must haue recreation, but it is to haue it, in my opinion, but as Physick for necessities sake. But we must goe no farther in this then the auoiding, which without a great power in himselfe none can do, it being naturall in men, violently to run from one extreame to another. Let not this shunning pleasure destroy affability : gravity is not bound to frown & bite his lip : this becomes singularitie the destroyer of the loue of others : neither so strictly is the life to bee ordered, as shall make men flye your imitation. Good is to be done in a common wealth, not onely

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by iustice, but by perswasion: to meete the humours of men sometimes, gaines men: and the putting off autheritie, and vsing familiaritie, preuailes as much, as the bloodiest sentence of Iustice, whose seueritie often makes offenders obstinate, which though it endes with the smart of the accused, yet doth it discredit gouernement as much to haue many put to death, as it doth a Physitian to haue many Patients perish vnder his cure. Of flattery the bane of vertue, and the destinated disease killing greatnesse, euery one can speake, though few auoide. The good *Augustus* that mannaged principality as fairely, as it was possible for a man vnassisted by Diuinitie, was taken heere, but the safest that might be, I cannot find that he suffered it to lay holde of his wisdom, or gouernement, but it caught him by the eyes, for hee loued well that other eyes should confesse a weaknesse to his, and not be able to behold them long: *Gaudebat si quis sibi acris contuenti, quasi ad fulgorem solis vultum submitteret.* The extremitie of this sel-dome comes but from meane estates, who if they barre from such a liberty of speaking,

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king, as may giue opportunity to adulation, they may preuent this danger: If it come from such as we hold friends, their life and honesty examined, will tell what they meane. *Anthony* whom I late mentioned, was deceiued by such as would tell him of his faults, but so little of them mixed with so many prayles, as their reprooves seemed but like sharpe sauce, to make him deuoure their commendations more hungerly. But this was a cunning trick, and those lesse cunning are hardly auoyded, since they meet so right with the generall inclination of man, selfeloue, as commonly they speake no more then we thinke.

The last and best remedy that I know, is that which was given me by the worthiest friend I haue, by way of aduice: when commended, examine vnpartially your owne deserts, where if you finde not what is laid to your charge, note that tongue for the instrument of flattery: I cannot thinke of a better remedy, only I must say, it is not to be done without vertue, for all the examinations of vice are partiall and corrupt. For friends there is

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no safety but in honest men, for others will betray vs, if not by our selues, yet with himselfe, for becomming once his friend, wisdom, nor forecast, nor the discerning danger ought keepe vs from perishing with him. I hold it no lesse vnwise to chuse onely for greatnesse, for we make choyce of them but for our owne sakes, which they are apt enough to finde, and as apt to make vse of vs to their owne profit: we may fall with these, but our rising is in their power: thus the friends of *Scianns*, when *Tiberius* had disceryed him, paid dearly for their nearnesse. Here a power to descry into the natures of men is of great importance, but it is a power as difficult, few being worthy of knowledge, that withall haue not an ability to obscure their defects: whereupon one saith;

*Gioue tu desli par chiari segnali,
Onde l' argento, et l' or si sempre;
Man: s' un Segno in human corpo appare,
Ona' il bono huom dal' reo si reconfa.*

To find out the secret passages of a
mans

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mans nature, I desire not to talk so much with him as with his man: his chamber actions discover more the his appearance in assemblies. I like nothing better in *Montaigne*, then his desire of knowing *Brutus* private actions, wishing more to know what he did in his Tent, then in battell, for there being himselfe, not over-awed by respect and company, he spreads himselfe open, and in this corner gives a discerning eye a more liberall view, then when it stands vpon the allowance of the generall sight of men. Of seruants now I hold it necessary to speake; an assistance well vsed assisting, but to be handled carefully, and to bee chosen with as great regard: for the imploying these, shewes them many things, which were it possible to bring to effect without their knowledge, were the better. I have elsewhere mentioned their vse: now I will speak of three things concerning them. The first, the disposing them according to their natures,

*Tra noi non nasce huom, ch'ogni cosa sap-
pia.*

Questo è buono ad vn mestier, quello, ad vn
altro.

Tu sai la spada oprar, quella il consiglio.

Of this with nothing so excellent an
happinelle am I able to speake, as doth
that Master-peece of English, which in a
light History meanes the most graue mat-
ter, I meane the *Arcadia*, where the be-
lieged *Amphialus* teacheth the vse of ser-
uants and inferiours most exactly : there
shall you finde copllutions fitted with
charges and employments according to
their nature, and the disability of one man
for all places. The second care must be,
that their employments be not matters of
the greatest consequence, reserue these
for your selues : for not to be able to ma-
nage matters of waight, breeds pride in
the employed, and to the lookers on, de-
rogates from your authority. The last and
not least of importance, is the carriage of
your rewards and punishments : this is
the thing that giueth Lords good seruants
or bad : I like well to let them see all their
faults, hardly let all bee impardonable
though not punished with austerity. In
capitall

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capitall offences chide not, but let them
feele sharply what it is to be disobedient or
rebellious. Talke not with them but vp-
on occasion: let them at no time haue idle
talke: bee a good Master, not a familiar,
and let them haue all their due largely,
but payed with the hand of severity. For
rewards, it is the life of their action, and
they must be taught to doe well thus, but
let them not know how much they haue
done, but extenuate the seruice as much
as safely you may, and reward them not
presently, but rather when it may looke
altogether like your bounty. Of old ser-
uants make great account, and giue their
brused bones meanes to liue their after-life
in rest. I doe religiously hold this, for we
owe him much that giues vs his youth:
and surely there is no greater inhumani-
ty, then to make vse of the fresh time of
man, and turne him out in the cold, and
winter of his age. This I finde generally
to be the force of vertue, that all her pro-
ceedings fall out most safely: for ingre-
titude, a liame of her contrary, leaues de-
stitute them that are knowne so barren:
if the earth should be so to the paines of
the

the husbandman, we should starue : if ri-
uers, so to their father, the Ocean, his li-
berality to the thirsty earth would make
her poore : but nature hath made her
creatures more louing, and assisting to
one another, therefore is the vngratefull
man to be tearmed a monster. Pity and
humanity, where benefits bind not, must
binde : thus come all the vnder states of
a Statesman to challenge his aide, the plen-
ty of vnderstanding, and riches, wherein
he surmounts these, is given him, because
he knowes how to imploy them best, they
are put in his hands not to keepe from
them, but to keepe them from excessse,
that ignorance would fall into, if at his
owne direction. These need only idltice,
and to be kept from want, which is the
charge of high fortunes, but then it must
be done merely for their benefit, not to
purchase popularity, which is a humour
full of danger, and no profit ; a breeder
of vaine-glory in himselfe, and suspicion
in others. The private communication
of great men with their Prince, is the last
for outward matters : the last, because I
will speake of no more : for other waies
the

The Instruments of a Statesman.

the turnings and occasions of this life are so infinite, that if euery man that hath written of the matter, were a million of authors, and all so imployed, more could yet be spoken. Howsoever his masters familiarity may promise a liberty of behauiour, yet neuer to approach him without due reuerence: what euer hee is, yet being a Prince, he is to be reuerenced, and not be practised against, as a wise author saith, Good Princes are to be desired but howsoever they are, to be obeyed. It is the duty of a faithfull seruant to tell his master of his fautes, I meane of such seruants as a Prince thinks meet, for their wisdom, to be assistants of his gouernment, but he must watch fit opportunity.

*Ascola, e taci,
Poi moui à tempo le parole nudaci.*

Plato holds him a worthy Counsellor that is adorned with these three qualities, honesty, wisdom, and boldnesse: that his aduice bee safe, hee must have honesty; that sound, wisdom; that gracious, boldnesse. Neuer is aduice to be ministred, in
the

the time of the fruition of what you
meane to inueigh against, but then when
the smart of the error ioyneth with you
in perswasion. This fault was *Clytus* in,
when he openly inueighed against drun-
kenesse, in the midst of *Alexanders*
quaffings, hee died for it, which though
Alexander lamented in his sobriety, yet
could not that reuiue him againe, but is
an example, how circumspectly a seruant
must deale with his Prince. Now to the
inward minde, by the which as by the fer-
tilenesse, and heate of the soile, the chil-
dren of her wombe flourish : All vaine
hopes are to be abandoned, as the per-
swaders vnto all vncertainty and perill.
I am not moued against *Nero* for any
thing more (excepting his Quiristers oc-
cupation) then at his credence giuen to
a fellow that told him of great treasures
that lay hidden in *Affrica*, vpon hope of
which he dissolutely consumed those hee
possessed. Certainly these hopes can ne-
uer enter but into a vicious breast, which
often resists reason, when she would look
into it with these vaine hopes. Ambition
also builds vpon such grounds, and thinks
not

The Instruments of a Statesman.

not vpon any thing that it would, but it beleeues it shall, whose reasons, were they laid open, would appeare such feeble impotent things, as the meanest reach would rather laugh at, then feare.

*Denique avarities, et honorum ceca Cupido,
Qua miseros homines cogunt transcendere fi-*
nes

Iuris, et interdum socios scelerum, atque mi-
nistros,

Noctes atque dies nisi prestanto labore,

Ad summas emergere opes : hac vulnera vi-
ta,

Non minimam partem mortis formidine alen-
tur.

Besides the rest of the miseries of man that comes from thence, Feare, the most terrible and abhorred thing of Nature, hath here her originall ; which with his inward trembling, and distracted motions, hinders also all proceedings and intents : for feare makes euery thing looke like himselfe, to avoid which, hee heapes mischiefe vpon mischiefe, blood vpon blood.

Vnde

*Vade homines dum se falso terrore coacti,
Refugisse volunt longe, longaque recesse,
Sanguine civili rem constant: divitiasque
Conduplicat avidi, cadem cadi accumulantes.*

Thus intermixt, and intangled with all horrors, are those lives that are content to entertaine the desires of vndirect aspiring: these hopes neuer goe without feares, and they neuer without ill effects: thus doth he outwardly heape vpon himselfe the detestation of the world, and his owne thoughts doe make him detest himselfe.

*Le dubbie spenix, il pianto, e'l van dolore,
I pensier folli, et le delire impresse,
Et le querele in danno a'l vento spese,
M' hanno a me tolto, et posto in lungo errore,*

To auoid this, I know no way but vertue, which so flis, as where she is, nothing else is sought: take from, or adde to her, shee is still her selfe, like a circle whose bignesse or littlenesse alters not his forme, but his space. Besides, where-
as

Of Words.

as the defects of men in times past to uphold their reputations, were faine to perswade the world falsely of their communication with the gods, and to bely their mothers with the adultery of *Iupiter*, her estimation shall not need these deceits, for the life of her possessor will shew, hee is diuinely descended, and her counsels shall be held so sincere, as they shall bee accepted without the subornation of the Nymph *Egeria*.



Essay. 47.

Of Words.



Like no Relation so well, as what mine eye telleth me : for there is in speech, as in sumptuous building, many entries, landing places, and Lucomes commended more for formalities

lities sake, then for conueniency : so ands, and ifs, and many sounding words, stufte vp empty periods with wind. Naturally wee carry matter better then words, in which nature tels vs, she vseth words but for an interpretor, because our ignorance vnderstands not her language, which putt vs to a great deale of pain, and maks vs go a great way about in our inquisition of knowledge : for there is lesse drosse in the letters of nature, then in words, the substance of Bookes : for the apparition of naturall objects carries not such a company of circumstances : for the eare is more deceiued with sounds, then the eye with colours. That same *Euphonia gratia*, the maintainer of prating, what is it but to feed the auditory with dishes by the Painter, not the Cooke ? for they may say they are satisfied, when examined what they had, it proues a painted shoulder of mutton ? *fascia solue, multum mali sub illis latet*. It may proue ill, but if not so, anatomize the words of these adorners of words, and they proue nothing, which is the next degree to ill. *Seneca* commends his friend that, he heares nothing

Of Words.

nothing of him, *Quod plerique ex his quos interrogo, nesciunt quid agas* : To my friend I would say, that they know not what thou thinkest, because seldome speaking : for my thoughts are dearer to me then any actions ; performing any thing, it is the giuing thoughts bodies, and lending them into the world. There was a Knight of Rome put to death for translating a dreame of his into words ; had hee not better haue suppressed his dangerous imagination , and taught another thought to haue killed this, then to haue throwne it out of his breast by the violence of his tongue ? I dare bee bound, his mother, if shee were aliue, at that day wished he could neuer haue spoke ; for mothers like nothing in their children so well as life : but his punishment was too seuer, his tongue had been losse enough, for that had beene the capitall traitor. Is not this a dangerous iudgement that betrayes the whole life for the trespassse of one limme ? had it not beene better for him to haue vied the tongue for a taster, then a distributor ? yes questionlesse. For speech lesse dangerous then this, is good

Essay 47.

for nothing but to pull speech from others: for willingly (were the company fit) most of my words should be interrogation; but when I were at this charge, I would be glad to meet with those, whose expence of matter should equall their number of words. Truth hath falne vpon it so often, and so commonly, that it is a receiued precept, not to trust a great talker with your secrets, for they haue such a disease of words, that, like fire, they will feed vpon themselves, if they want sustenance: so that you must feed him continually, like a Wolfe, or else he deuours you, and after himselfe, for hee loues nothing so well as words. If he had performed it without divulging, I should haue liked the custome of *Pallas*, the manumized slaue of *Claudius*, who protested *Nihil unquam se domi nisi nunt, aut manu significasse*: It was a good course: for words to inferiours and seruants, draw on familiarity, and familiarity robs masters and Lords of their dominion, and rule. If we were now, as wee were once, though speech should bee superfluous (for all should haue beene good, and I thinke then,

Of Words.

then, all knowledges should haue seene truth in a like quantity) yet it had not beene so dangerous: for our vices are the Ocean, our words the Barques transporting, and traffiquing sinne with sinne, and imperfection with imperfection: so that multitudes, and assemblies (where talke turnes the minde outward) are as perilous to an honest minde, as to receiue education in a Bordello. Hardly shall a man meet with a tongue in these places, speaking either honestly or temperately; for either speaking ill, or too well, takes vp all men, flattery or slander ingrossing the whole body of speech: and either he is a worthy fellow, for I am much beholding to him; or very vnworthy, because I am not beholding to him. What an impudency of the world is this, where men dare protest, the summe of vertues, or vices, rests in mens conforming themselves to their humours? what is this but the confounding of all goodnesse, and benefir of societies, with including in themselves the estimation of all, and allowing nothing that works not for their priuate satisfaction? mee thinks other creatures

wanting this, are as happy as a licentious disposition wanting wealth; for by this meanes they know but their owne infirmities, and goe no further then natures infusion gives them leaue, but men by the help of speech draw the corruption of others into themselves, and adde to their naturall infirmities millions of imperfections, I heare men speake daily, but not aday in a month finde my selfe bettered by their speech, but contrarily haue euery day such a company of ragges throwne into my braine, that I wish my selfe deafe all the weeke long but on Sundayes: for then deuotion, and the Booke in a Diuines hand, and his being a Diuine, draw me to worke somewhat out of my hearing, be he neuer so lame in his function. How often haue I seene occasion offer company an vse of their tongue, that might haue bettered their mindes, but as often almost respected, and inforced vnderstandings able to haue mounted higher, to goe with them in the durt, and made the weather, the season, or some chance consume the precioulnesse of time, and so broken vp with ouerladen stomachs

Of Words.

machs and empty heads to the shame of reason, and her seruant speech? where the soules of men are more strong, and skillfull, there hath vanity so plyed them, as many there are of pretty abilities, that trust as much to the sounding of their words, as some women doe to white and red, for the painting of their faces; and end no petition without a compelling the company to applaud it with turning their eyes to the lookes of their auditory.

Was it not this that made *Demosthenes* put stones in his mouth to amend some iarring noise of his voice, and to talke to himselfe in Vaultes? What a folly was this of a wise man? or if not folly, wickednesse, for either hee meant to seduce the people with the melody of his tongue, or if not, hee thought smooth speaking of more price then it is: for sure among wise men where speech is to most purpose, the li-
cour is not refused, becaule in carth or wood, for reason is reason, as wel squeaked as sung. I doe not thinke but *Demosthenes* when his voice was most cracked, spake as sweetely as *Balaames* Ass, yet he being

Essay 47.

giuen speech by the giuer of all things, & reason by the giuer of al reason, his speech was to purpose; and so no question, might *Demosthenes* untunable voice haue beene without ballasting his mouth. But this is not against speech, but speakers: for speech may bring home good Marchandize, if in a wise Merchants bestowing, and is without question a Touch-stone, discovering as well wise men as fooles: marry I thinke fooles speake more then wisemen: to shun which name I will doe my best, and therefore will say no more,

Essay 48.

Of Iustice.



Essay. 48.

Of Iustice.

IN all, I think, whom honour and good opinion haue left without note, there is a naturall touch of iustice, they cannot determine safety to themselves without it. The plant of a particular preservation set by nature, becomes after the tree of iustice in the soile of policie; the first regarde giues it life, the last growth and flourishing; selfe-love inuiting him to loue, reason making his loue generall. When the world in his greenest time lay in the armes of ignorance, thus much was knowne; they then measured things by the touch, and sacrificed themselves to experience, they had no presidents

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Essay 48.

dents before them, whose diligent observation hath giuen power to these last begotten ages, to propheticie of euents, and to see them, long before they feele them. It was then but rough hewen, it is now polisht, it was not then, because regard tooke charge but of one, it is now, because their loues are commixt, & euery one ventures in the barke of the common good: Thus farre of Iustice naturall parentage. Her other side is diuine, euen so farre fitting the constitution of men; as hee of a soule and a body, so shee of profit and honesty.

The other that would beholde nothing with that care that himselfe, by this is taught to regard a more noble profit, that is honestie, to giue euery man his due, being full of the diuinitie of the heavenly nature. Profit is diuided into the obtaining peace, and plentie. Peace (the nourishing warmth by whose rayes states stretch out their armes, and enioy a perpetuall Summer) liues not without the nourishment of Iustice, & by Iustice liues without the droppe of exccesse; for armes are taken, when equitie is resisted, and exccesse purged by discipline.

Disse-

Of Iustice.

Different are the courses of Iustice, betweene the offences forreine and domestique : on these without shee must smile, vpon those at home looke plainely. Standing on the rancke of companions, they must bee perswaded : for where strengths are equall, it is safer to aduenture the witte, then those forces that once ouerthrowne are not easily repaired.

Plenty is to bee wished and sought after, to defende forraigne inualions, and to eschew home discontentments ; for the name of power is the best Orator to perswade peace, and plenty takes away the venome incident to men in need, for ther is no payson so strong and fatall to a state, as to haue many poore. To the supreme and highest part of Iustice, there belongs a power to discern truth, to bee able to penetrate into the secret and couered actions of men, after to goe according to that knowledge free from partialitie. The first must bee ioyned to an honest inclination, or else he hath but one eye, and being so defectiue, is meeter to obey then gouerne, hee may doe well, but it shall bee well by chance : a compasse too vncertaine
for

for Iustice to faile by.

This knowledge hath two limmes, the knowledge of the lawes, the knowledge to moderate law. For those written opinions of Iustice, are often so inseebled by time, or construction, as for all their faire pretence, they kill in steed of curing. But an abilitie to behold things ambiguous with the true sight, gives the time, the persons, and other circumstances, leaue to expound themselues; and reconciles the exposition of the law and question, by boyling them together in the fire of a wise vnderstanding. Partialitie may come from feare, loue, or gaine, but since they meete in the disease, & bring forth all one sicknesse, it shall bee my furthest to say, it confoundes all the beauty and happinelle of societies, being the dissoluer of those bands and fastnings, that gaue safety to the passengers of the world, which by this is rent in peeces, and the whole number of her inhabitants are drowned in the gulse of calamitie.

Of

Of Flattery, Dissimulation and Lying.



*Of Flattery, Dissimulation,
and Lying.*



Here is hardly a fellow, though hee can minister no further then the toothake, but will giue Antidotes against the plague. I would they could finde out some drugge, or drudges fellow that a man might handle vice without infection. I desire it, for feare the drawing this picture be not of the nature of ill eyes, that make sound, ill; and de-uill-wise labour for nothing but to make all soules leuell with theirs. I must confesse I am the veriest bungler at this flattery that euer weilded tongue; and not ha-ving natures good will to set vp, I haue shunned to be prentise to it, because I re-
gard

gard nothing (that extracts not regard) with that seruency, that I doe liberty. But since I am salne into an Inkpot, and that these papers I vse only to make me clean, I will speake of flattery as a thing that I haue heard spoken of, but was neuer acquainted with. The heart is the tongues master, in her travels she vseth this instrument for interpreter; by the helpe of this shee traffiques with the world, and trauels thorow the sundry regions of dispositions. All this time it is well, but now when the thoughts goe East, and tongue West, there is the disease. This is plainly sprung from a faint hearted cowardise, that is the head of this puddle, and from that head comes these three, Flattery, Disimulation, and Lying. *Plutarch* saith that the flattered haue the disease of ouerliking; or else they could neuer bee surprized: and I thinke so too; for an exact, and strict iudge of himselfe, smells them straight. It is the false reflection of our owne thoughts that abuseth vs. What need then haue they (that desire not to amend, but paint ouer their constitutions) to hire any other workman saue their owne

Of Flattery, Disimulation and Lying.

owne sweet imaginations, certainly they need not, except they desire witnesses of their folly, and so call in those breath-fellers, and perfumers. A people certainly that earned their fauours dearely, being the basest, and most groueling mindes that it is possible for the honest imagination to descend to, that suffer gaine to transforme them into all shapes, looke how you will, if you will, hee will looke like you; doe what you will, and warrant him that he shall not be called to an account before the generall account, hee will doe it: shall I make an end of this picture quickly? They are creatures that will not spend a drop of loue vpon any but themselues; they are creatures that haue no other God but pleasure, and haue sold their soules for cloathes, and meat, and countenance, not natures children, but dame Needs and base desires. The subiect of this venome, that hath eyes, and yet seeth not, is in a worte state, for besides that hee is a loser by time, by whom discretion, in spight of his heart, is a gainer; (for wisdom is more precious then youth) he loseth the vse of himselfe

Essay. 49.

selfe, for he cannot go without his trumpeter, a counterfeit fame.

He groweth dull if he bee not hourly new whetted by his flatterer, out of countenance if he borrowes not the tongue of men to goe a iourney of his praise; in a word, a substance that fetcheth his merit from the shadow of vaine-glory; and a lazy workman that calls for his hire before hee hath begun his worke. But to make this monster more portable, it is best to cut him into severall peeces.

There is a selfe flatterer, a flatterer of others in hope of gaine, flatterers by exchange; then flattery for Princes, for the vulgar, for rich men. The most subiect to selfe flattery, are schollars before they are flegge; for there is no such cherisher of the imagination, as are letters: this proceeds from a little wit and no iudgement. They are like beggars, that a small summe makes in opiniõ infinitely rich; but time recouers them for the most part; for either they are not worthy to beare that title, or else they betray not their riper yeares to this enemy of reformatiõ. Sometimes meaner professions get it, but it is seldome, except they be rich, and the rich commonly keepe

Of Flattery, Dissimulation and Lying.

keepe seruants, which, besides their other offices, may now and then scratch their masters itching mindes, and not leaue the burthen only to himselfe.

*Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit.*

These giue their vices names not odious, and then looke vpon them for the essentiall parts of vertue; the easiest reasons that can be, are by them receiued, not looking into the reason, but whether their reason be content to allow of their courses. The next that are not borne fit for the entertainment of this ambition, of the halfe blood, worke iourney worke, and giue another the ware, and trust themselues only to their hire; they extoll, and commend all, there shall not bee so vile a weed belonging to *Mecenas*, that he giues not excellent qualities to, and gildes not ouer as trimme as a Brides Rosemary.

*Si bene ruclabit, si rectum minxit amicus,
Si trulla in verso crepitum dabit aurea fundo.*

But

But who would bee content to draw such vile formes? had I not made a match with the world, that I would not spare any part of her cracke inhabitants, I would euen here begin to repent with ending, but I haue promised, and will through; And because I loue to suffer as well as execute, I haue written; let them take my papers, and doe with them what they will. Sufferances of some kinde are wholsomer then reuenge. Now the last are like horses that rub one another by consent, not so able as willing to maintaine a flatterer; they admire one another, and darne vp their wants with a mutuall seruice; he calshim wise, the other him valiant, hee sweares, the other sweares, and so ouercome with the opinion of their plot, they passe assemblies, increasing the number of their follies, not praises Easily cannot souerainty distinguish betweene humility, and flattery; for subiects that ought to prostrate themselues in the lowest kind to make their speeches follow full of reuerence and respect, haue vnder this a fit opportunity to couer flattery, but the paying their duties, is not; When one
comes

Of Flattery, Dissimulation and Lying.

comes more particularly, and personally on, is the danger of which Princes must be so carefull, as of procuring an enemy that can strike him and goe invisable. The vulgar that build vpon the breathes of one another, and know no more how to examine, then to loue constantly, are like an after-game at Irish, that is wonne and lost diuers times in an instant, they are vnmethodicall, hardly to bee caught by one forme, any in truth will doe it. Speak them faire, and begin, courteous reader; if you speake, brethren and companions of my fortune; if you will say, gentlemen, it may doe well; for a Pesant reading it, will thinke you meant him. Amiable lookes, and faire words will goe farre enough, flattery of the coursest kinde will serue them, being wonne commonly more by luck then cunning. Dissimulation is more tolerable; in some courses necessary, as if a man be false vpon a wife that he cannot loue, yet hee must vse her well; and if hee cannot performe the expresse commandement, yet at least to come as neare as he can. Other times it may come very neare honesty to dissem-

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ble

ble a mans intentions, as in cases of reuenge, where it giues a pause, and that pause makes roome for consideration, that in the heat of blood is euer denyed audience ; and if it neuer come to that perfection, yet it makes opportunity of his counsell, who fashions a renenge that he may be a sauer by. This Dissimulation is a very pretty workman, and not so base minded as flattery, he cals not night, day ; nor bad, good ; but is a skilfull manager of time, and beares himselfe as cunningly, and as warmly as the Sunne, when he ouercame the Wind in Master *Esepi* morall: Lying (the refuge of runagates) and the ingrossers of vices of the meanest price, are so hardened by the continuall hammering of some beastly humor, as they looke not so much as vpon a probability, but beare away repentance, and remorse, with palpable vntruths. There is another kinde of people that build a certaine reputation, with being the Chroniclers of vncredible relations, maruailes impossible to swallow without faith. The Vanity of these is vnpardonable, giuing precious truth, for base loadings. One more

Of Flattery, Disimulation and Lying.

more there is that tels vntruths; and yet are preferued from lying, by the adequation betweene their tongue and heart, these are only hurtfull to the credulous, suffering in themselves no other then the imputation of rash ignorance. For all my disallowance of Flattery, I am not so nice, that (if I had any thing about me worth the praying) I would not bee content to haue it allowed, I, to my face allowed. I would be content, euen my selfe, I thinke, might speake it without ostentation; for truth is truth, in spite of customes heart. But I am not furnished with a strength able to overcome this receiued opinion, and for mine own part I like it well, and so doe more; for our weaknesse is concealed, because the discovery of a mans owne vertue is called arrogancy.



Essay. 50.

Of Aduersitie.



IT is true that when wee are become of the world, wee are throwne into a troublesome Inne, where respect goeth vpon the leggs of riches, but this is our delicacie, Nature for her part is not to bee blamed, for shee gaue vs leaue to chuse our owne occupation; it is custome and the softnesse of our mettalls, and opinion is not an accessory, but a principall in the stealing the hearts of men, for euer since necessities banishment, there is a new account, and he that hath most, too much is honoured. Can there bee a maruaile stranger, then that wee professing reason, doe best when compelled? he that is born a begger, playes the Philosopher, hee that
from

Of Adversitie.

from rich becomes poore, the woman : they are now in one state, why not in one continuance ? forsooth because once in abundance: who should lament his corrupter thus ? it is too pittifull, to spend teares on so trecherous an enemy. The Historiographers disputing about the easinesse of the Easterne Conquests, attribute it to the effeminatenesse of the men, their effeminatenesse to the climate : mee thinkes, and I am sure, that wealth hath the same operation : for her possessors grow weaklings, it is prooved often amongst vs : for from industrious parents comes a slothfull and degenerate issue, and this I hold not Natures fault, but the heate of their abundant fires, their affections, which chokes their reason, and consumes their bodies : how many thousand of things haue we intituled precious, that in themselues are meritlese ? and how many more despised, to which estimation is due ? from our trouble, for had Iudgement the suruey of our desires, wee should go more brauely to worke, and if weepe, weepe for shame, for what a madnesse is it, to give the rule of our thoughts, to our sicke ap-

Essay 30.

petites, to haue our countenances gouerned by the Orbe of Vanity, and which is worke, to binde our reason prentise to these transitory things, they that thinke thus, feele no Aduersitie: it was onely ordained to punish the disciples of Fortune who will needs sell the perfections of the minde, for the Iewels of Opinion; for the other they looke not so low, but as their countenance is vpward, so their intensions, *Os homini sublime dedit caelumq; tueri*, this is to be a man, the other haue but the shape, since wee are made to no other purpose, but to witnesse the incomprehensible power of the Diuine essence. It is besides the rest, euen dishonest not to pay for our making; if it be his pleasure I should serue him in a meane place, I will: if hee like to try me with alterations, be it so, he hath done mee no wrong, for he hath giuen mee reason & patience, qualities able both to performe his pleasure, and comfort my trauailes, he that carries this about him, is safe: and now hee may (if other things fite) come out of his study into the world; hee is armed, if not to resist, to suffer: it is no matter how often he be hit, since

Of Aduersitie.

since hee fees it not, if he findes opposition, he resists it, if it ouercomes, not him but his Fortune: the man is safe, for his reckning is inward. How many reuolutions, turnings, and reformings, haue wee read, heard and seene? Empires, Kingdomes, States, nay euen the whole world hath endured alterations of all kindes we turne not ouer this without great pleasure, and if we would take pleasure in our profit, wee should arme our selues with these examples, and indure our fortunes without grutching, since wee cannot doubt of his wisdom which gouernes, nor that our weaknes ought to glory in any thing more then obedience, what is it now, that melts vs into tears, or throws vs into exclamations? the false fier of opinion, stand vp man, it cannot hurte thee, if thou beest a man; wherefore let none complaine of Aduersitie, but those that will confesse themselves slaues to her glittering contrary.



Essay. 51.

*Of Fortune and her
Children.*



He Dominiõ of Fortune
and Physitians, is one;
they meddle but with the
humours of men, they
will confesse they cure
no soules, if they do, I
will mainetaine that those soules are tur-
ned all humor: the soule loues horsebread
as well as Capon, it is lowe this compari-
son, and yet it may serue for as much as
shee hath to doe with. If they thinke their
teares will prooue me a lyer that condole
her frownes, I answere those motions are
not Legitimate, the soule begot them not,
her issue cary more state, more grauitie,
and are of such a noble and strong con-
stitution as they cannot shipwracke, and
there -

Of Fortune and her Children.

therefore binde no man to teares. If I had
beene of Counsaile with the Romanes,
they should not haue honoured Fortune
with a Temple, for besides the deifying
of a humane inuention, they set vp an eni-
my against consideration and industry;
rather to necessity, should it haue been de-
dicated, for it is that nothing that hath
made the world something, but though
not the more^e shame, yet a shame, for
brasts worke at the instigation of Appe-
tite. Man hath a more Diuine prouoca-
tion, if he hath not lost it for want of vse;
she is the very Mother of sloth, for her
adorers sleepe open mouth, & when any
thing talles in their chawes, they get it by
chance, maintaine it by chance, vse it by
chance, they are neuer hauened, and their
Anchors hold not, but come home ship-
wrackt: alas poore world that louest no-
thing but riches, and yet seruest thy star-
ved affections, and wilt needs chuse to be
the seruant of this impotent vanitie, from
whom pull but the attire of opinion, and
you haue serued nothing but the disem-
perature of Imagination: but let mee not
fight thus with a Chimera, allow her but
a body

a body and a power, and what then? shall man that is the Lord of the Earth, beg almes at the hande of a blinde strumpet, and of her that giueth to no other end, but to entice him out of the hold of reason, rather if there be no remedy, but that riches and such trifles must be the marke, serue a prentiship with industry, and get them truely, verily though I would bee as I talke (and that is more Philosophically and to the mind ward) yet since we must fetch estimation from our fannes that way, let vs earne it on Gods name, but if lightnesse would giue mee leaue, I would try if I could perswade my selfe and my reader to other intentions, he that laughs must weep, he that loues riches, must hate wante, hee that honours opinion must goe in quest of her to them all, first to what an Ocean of incertainties haue wee given our selues, with what losse haue we bought mirth, which besides her lauish wanton behaiour, makes vs capable of her contrary, that woundes and batters without peradventure, who is hee that knows loue to bee the only *medium* betweene vs and the recouery of our first per-

Of Fortune and her Children.

perfections, & will bestow the same vpon one of the children of our malady: for riches, hee that desires them for his owne sake, standes euen with those creatures that sat themselves only for the slaughter, if he saith for others his example in abating their price, with his cōtempt is much more profitable, for opinion whose is it but the multitudes, & shall Vertues goodlineise dresse her selfe in the puddle? let them learne to iudge, and I will feare their censure, but so long as they can say nothing, but my opinion is thus, I will not bring my actions to be seene & allowed, but my conscience and the presidents of other times shall be my directors: all this time (for any thing I see) wee haue spent in trifles, and so but in rest, but it runnes on, and in the end brings the crowne of wisdom, gray haire, which in steede of a rewarde prooues a punishment, for it mockes our negligence. This is the reason why men wish for age, and when it comes, loathe the accomplishment of their prayers, because they cannot comfort the debilitie of their bodies with the strength of their mindes: all this time wee
haue

h au e beene vnder the hand of Fortune, & what hath shee done, marry many things troublesome enough, for the entertaine- ment of her fauour is not without dan- ger and alteration : but how ended ? but with our liues deliuered to the censure of opinionated ignorance, our soules priso- ners to our purse and our bodies to all manner of diseases. Now to her children, when I see a handsome & goodly picture, mine eyes giue the attribute to the workeman for the peece, I hold it but a peece of houshold stufte, let the children of Fortune doe what they can, they are but Fortunes pictures standing her plea- sure, and rased againe at the same : what a mockery is it, to bee contented thus to bee and not to bee, like those things that come vnder the pleasure of the hand, nay they are more happy, for they feele not their alterations, whereas this Sect is still laboring in extremities. Could men iudi- cially determine whether a settled con- tentement, or to sacrifice wishes to for- tune, were the best, shortly they would looke vpon the examples of her fauour, with as much detestation, as now licourish- nesse.

Of Fortune and her Children.

ness. I, let the furthest end of each man
bee such as not to bee ashamed, I will fitte
him. Is it wealth? Why? for contentment?
if there bee more without it, goeth not he
the farthest way about, that seeketh it by
wealth, since hee may as soone ariue at
contentment, as to that hee meanes for a
meanes. Is it honour? Vertue is her Mo-
ther, & shee scornes to bestow her daugh-
ter vpon an earthling: doth the continual
company of ambition please, why seeke
to be an example to the world of tempe-
rance and Fortitude: marry now if you
come to me for a contentment, chosen by
a new fangled affection, you are sicke, &
more need of a Leech then of satisfaction.
Who would not laugh to see how
heartily a fellow will sigh, that hee hath
tyred his purse before hee can ouertake
the fashion; and another that iudgeth
himselſe highly wronged, that his ad-
uancement exceeds his flattery. This is a
wrong account, the body cannot put on
a brauery of more price then the soule, it
is inward the riches: therefore when I see
a fellow leaue the vpper end of the table
where the discourse lights either vpon
clownery

clownery or pleasure, and betake himselfe to a thredbare companion in black. Might I chuse, I would rather giue him boote, then not to bee of his side, for the one speakes, the other reasons; I must confesse they haue the start that are borne great, but hee that ouertakes, hath the honour; yet this ambition must be moderated, let him thirst after the desert, not the reward, he is in good case that hath obtained so much. The other is but a circumstance, I goe not with those fellows that long for other mens businelle, I haue enough of mine owne, though I neuer goe out of my study: and no trifles neither: I conuerse with Princes, Law-makers, Constitutors of Societies, Philosophers, these are better company with mee, then the common rout-liuing, for they are so poore, or so proud, full of by-matters, litle to the purpose: wherefore *Pedaten-
sae faire and softly, Qui multa agit sape
fortune potestatem sui facit.* There is a liberty in a solitary obscure life, more precious then any commodity that rests in the hands of those striuers for the world, and that is mine, and I thinke it shall be, for I
abuse

Of Fortune and her Children.

abuse it not, but goe on plainely, and my ambition reacheth no further, then to say to nature, *Recipe animam meam meliorem quam dedisti.* Hee that puts out his Candle thus cleanly, it will neuer smell, and hee that can make so euen a reckoning, is none of the worst *Accompters*, considering what number of rebels wee harbour, that would faine betray vavnto Vanity, but more sensibly, men of another cut, finding their Nature that way plyantest, may giue themselves to matters of other sort. If Coblers loued reason more then two Groates, wee should see bare foote; euery man hath not more sense of Natures mysteries then mans, therefore of their owne: all that I entreat is, that men would seeke their desires where they might finde them, and not lazily call vpon Fortune in their beds, but vpon themselves to deserue aduancement. I wonder how wee can rightly determine of some things, and misse other of the same nature? these Fortune-wongers would scorne two pence in the way of charity, and call it basenesse: it is no lesse to take promotion and aduancement without deseruing,
if

if you bring merit, you owe no man for your place; if deservlesse, the begger and you differ but in the quantitie, and the worst part is his, and takes most, as having the more to answer for.



*Of the admirable Abilities
of the minde.*



That states men become more exact and singular, then other men, is because they rule men: schollers that are in the next ranke, be inferiour, because their knowledges are limited, for none confesse themselves so throughly in their bookes

Of the Abilities of the minde.

as liues: euery man in these latter dayes are wary enough, but in their actions, there slips from them a more perfect figure of themselves, thence commeth wisdom. I like, praise, and allow many things, but admire nothing but the mind, and the mindes admirable Abilities, for though there be an vse among the rest, yet they are grosse and slouely to the cleanly and curious dexterity of the other, how far can shee be beyond the sense of seeing: hence preuention, how shee can finde out the hidden drifts of subtilty, hence apprehension, how shee can purchase advantage by sufferance, hence patience, how shee can fetch safety out of the middelt of danger, hence Fortitude, and euen then when shee is least her selfe, as when shee is inforced about sensuall imployments, how pretily she will behaue her selfe to obtaine her purpose, as in matters of loue: shee hunteth not more cunningly to deceiue her enemies, then shee to delude suspicion, and if she be taken, is not yet without a faire plea for allowance: this hath sweetned the inconuenience of multitudes; for to obserue the

king of each severall soule recompenceth the rest, there is not one of these increasers of the crowde, but will shew some activitie, for hee hath yet vp some thing for the marke, and how he makes his approach, and courts his desires, how he windes occasion, and vpon her finding, transferreth himselfe into a likenesse fitting the time, how safely hee attempteth to win, and if not, to saue : how he turnes and returnes, and in spight of the vigor of his affection lookes another way, is not without a pleasant profit, for be he and his desires of never so coarse a sort, hee will serue for a scoule, if not for a Counsellour. I like not those spirits that dare not approach any thing but wisdom, when things are indifferent; I give occasion the bridle, and if she cary me into an Alehouse, it shall goe hard, but I will get something there, if nothing edible, at least medicinable, & then it is a saving voyage. I am no herbalist, not curious about flowers and weeds, but the same about men, to touch, tast, stamp, try that creature, is another manner of occupation, for something shall bee had for the amendment of ones owne manners,
some

Of the Abilities of the minde.

some what shunned, somewhat imbraced,
the rest lyeth for occasion, and if it happen
that you traffick thither, you know what
commodities are there, & what to bring.
This shortly auowes this learning with-
out exception, since no man is without
somewhat, and besides it is euer ready, no
place is vnpeopled, and so no place with-
out exercise. How is the pouertie of these
poore plants, that grow in the shadow,
blessed by this Abilitie, since greatnesse
cannot so ouerdrip them, but that they
may see and censure. And as dwarfes can
make their eyes climbe as high as the tal-
lest man, so mens mindes to the highest
Fortunes. I care not for the mentioning
the outward rare inuentions of the mind,
for they are but hereby to the cunning of
man & man, but there shee is vnder saile,
when like a wrastler shee giues an aduan-
tage for a vantage, and readily trices the
others greedinesse: to see how like other
creatures that pray one vpon another, &
like themselves accomplish it: see the vsu-
rer and the yonker, they strue in courte-
sie, and end like the play betweene the Cat
and Mouse, the Inamorato and the Curti-
san,

fant, he master & the servant, & so through all sortes there is a dependancy betweene one and another, which though but a counterfait agreement, yet it keepes the world walking and is so done to the life, as till the parting blow, no man would take it for a bargaine. Though I commend not this imployment of the mind, yet the beholding is profitable, for these ill proceedings haue as much wit. though not so much honesty as the better, & who can let our choice? The medicine of experience is not a simple, but a composition of many sorts, & that is it that makes men iudiciall, for to talke only is but a trifle: The suruey hitherto hath bin of those, not wholly to bee imbraced, as not wholly sound, neither are any so iust proportioned, as to fit another proportion: wee see how often creatures haue sundry wayes of preservation; the Lyon defends, the Foxe shifts, the Hart runnes, and yet those sundry humours, meet at the place of safety, but performes them variably, because their meanes shall fit their constitutions: as commonly Nature bestowes a haire suitable to the complexion: Our states educa-

Of the Abilities of the minde.

ducatious, Abilities, proportions, limits, our behaviours, and proceedings, and whatsoeuer we know, yet wee must offer the eyes of men nothing vncorrespondent to the peculiar grace of our callings and liues: if *Alexander* had beene a *Cato*, he had neuer beene surnamed great, and yet *Cato* was the honestest man; if *Cesar* an *Alexander*, the Romane Commonwealth vsurped, and yet *Alexanders* magnanimitie, state, absolutenes, are qualities worth the whistling, but not all for all men; that is my intent: but if a good & a wise soule come in the way, how much are wee beholden to his examples, which like the Sunne giues light to the trauels of the more obscure and straightned vnderstandings, hee like *Virgils Eolus* commandeth the tempests and suddaine gusts of affection, and lustily meetes all occurrences in the face, & they turne not him, but hee them. Hee hath *Mercuries Caduceus* and charmeth all to obey reason, others may call themselves pleasant, others profitable, others witty, but this is the minde that challengeth soliditie, and none but this; wherefore he that intendeth this,

Essay 52.

is as happy, and as worthy as any other,
though they haue passed a larger part of
their Iourney.

FINIS.

DISCOVRSES
VPON
S E N E C A
THE
TRAGEDIAN.

BY
Sir WILLIAM CORNVALLIS
the yonger, Knight.



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DISCOVRSES

VPON

S E N E C A

THE

TRAGEDIAN.

*—Odia qui nimium timet,
Regnare nescit : Regna custodit metus.*

THough common experience doth manifest, and naturall reason iustifie, that States in an equality of degree, vpheld by persons knowing no preheminnence, cannot stand, nor promise continuance : yet cannot the aspiring

Discourses upon

ring constitution of man, with patience behold higher erected fortunes, how iustly fouer obtained : so, if he cannot reach them with equality, hee will with enuy, whose effects would be dangerous, did not feare bridle them. Then must Souerainty nourish feare in subiection; for out of subiects feare groweth Princes safety.

But how this awe is to bee obtained, rests the Art ; feare hath two additions, that makes it good or bad ; from some feare comes hatred, from such feare, ruine: from some feare, loue ; from this, preservation. Souerainty with this is Gouvernement, with the other Tyranny. The power of a Prince breeds feare ; his actions, hatred or loue : from his actions then must he draw his flourishing, which illustrates the noblenesse of the minde ; for she commands over fortune, whose power stretcheth no further then to lay open vertue; meane states being therefore miserable, 'because wanting stufte to shew their workmanship ; for liberality consisting only in meditation, is inuisible : Temperance with pouerty hath not much to doe, and so of the rest.

—*Odis*

Seneca the Tragedian.

— *Odia qui nimium timet,
Regnare nescit.* —

There is no affection so vnnaturall to Princes, as feare; the limits of their proceedings, must be bounded by other respects: For rightly hath this Author determined; Who feares hatred too much, knowes not how to reigne. It is impossible for one person to harbour Maiesty and feare, for they are opposite, differing as much, as to command and obey. Feare begets obedience, Maiesty doth what hee doth, vncompelled: for compulsion and inforcement kils authoriry: but that he is vnrestrained by feare, giues him not a lawlesse liberty; though he wants inforcement, he doth not perswasion; which in all noble natures, preuailes more then compulsion; he is not vrged by feare, but in feares stead hath iustice, hath the sight of his owne place, hath the knowledge, that vpon his shoulders rests the whole body of the foundation; which respects curbe Princes vnrestrained by feare. More particularly to the Tragedians meaning,

— *Odia*

Discourses upon

— *Odia qui nimium timet* ; It belongs to a Prince to shunne the deseruing hate, not to feare hatred : feare, as it is said, belongs not to them ; and if in them, ballardizeth their natures, and corrupts them. The vniust partiality of some natures, abused by selfe-looe, will hate the execution of iustice, and not vnderstanding the intent of lawes, thinke iniuriously of their executors. This must not be regarded by Princes, nor stop their well intended courses. The satisfaction of his conscience is Mithridate expelling the poyson of ill tongues, and himselfe finding he hath performed his office with iudgement, shall bee strong enough to resist vulgar thoughts, which liue in opinion. The hate of these is feeble, and howsoeuer common it is to the worst meanings, to giue them handsome colours, yet cannot these present their griefes to iudiciall men, so shadowed, as not to be discerned faulty : so cannot the way of truth beget hate, able to doe harme ; malice and spleene from some particular it may, but they are too weake euer to doe hurt, But were their perill in the performance of the true office

Seneca the Tragedian.

office of a Prince, yet must it not dissuade him ; for shuns hee the execution of his duty for feare of hate, hee explaineth his regality to bee an office vndertaken to please himselfe, not to profit his Country ; then which minde, there is not any more monstrous and detestable. The iudgement of all causes, the deciding, all controuersies, the censure of all men, the determining all actions are his, and in these performances rests the very soule of the state, and the life of a states flourishing ; in which shall feare of hate make him swarue, he ruines and depopulates his kingdome : for this pusillanimity will bring confusion, when the vertuous and vicious, well deservers and ill, the accuser and the accused, shall goe indifferently reckoned of.

—————*Regna custodit metus.*—————

It is the destinated affection to seruile natures, feare : and it is well, for they are not so straightly bound to be good, as are higher fortunes. Two are the bands whereby the diuine wisdom preserueth
the

Discourses upon

the world : Loue of vertue, and feare of punishment ; and thus are som (I am afraid most) kept from the extremity of ill : Therefore in the preservation of kingdoms, feare hath, and ought to haue a great hand. It is not the often vsing torture, and executions, that purchaseth this ; though offenders suffering, and, according to the fact, rigorous execution, is wholsome to the body of a state ; and that I verily beleeue, the hanging of one man to worke better effect among men, then twenty made into mummy ; yet that feare amongst subiects, that preserveth the kingdom, hath his originall, not from this, but from the Princes life ; for those states only are enriched with the blessednesse of Vertue, and tranquillity, where the Prince vseth his authority to challice offences, not to authorize his owne offences ; for though he hath the oddes of being aboue the law, yet if hee giue his subiect euill example, they will follow him ; albeit hee seeke to quench the fire of their viciousnesse, with neuer so much of their blood. It was a common triek among the heathen Princes, to fetch their pedegree from

Seneca the Tragedian.

from the gods; I do not thinke their fortunes had so besotted them, as to thinke so themselues, but only nourisht the opinion to draw the more awe and obedience from their subiects. They should haue imitated the diuine powers in the purity of their liues, and so haue beene nearer the gods, and more feared of men: for nothing produceth true feare from subiects to their Prince, but the worthinesse of his owne person. His power, his splendor, his fortune, his guards, and other circumstances, (without vertue) doe rather stirre vp disdain against him and his fortune, then awfull regard: the vse of all these things will bee conuerted into detestable names: his power, tyranny; his splendor, prodigality; his fortune, cursed; his guard termed the instruments of oppression; his other signals of authority, the deckings of a corrupt minde: vnder which name, when the people shall behold them, they bring his authority to contempt; and being once brought to that declining, they neuer leaue rolling, vntill they come to the bottome of vn-hapinesse. *Regna custodit metus.* —————

But

Discourses upon

But that feare much come from the vertue of the Prince, not from his power, or else it holds not : for without vertue, it hath no vertue.

Vpon these verses.

*© Regnorum magnis fallax
Fortuna bonis, in precipiti
Dubioque nimis excelsa locat.*

VHo beholds or vndertakes a Diademe, merely respecting the magnificence of the place, chuseth so vndiscreetly, as leauing the contentment of the minde, for colours to paint the body. All the States, and Estates of the world, being founded and originally descended from man, must necessarily accompany his transitorinesse, the which though wee know, and see daily chances of mutability acted before vs, yet when any thing is embraced by vs, rather for our owne vse, then the right vse ; neither can reason, experience, nor the euery daies hapning of such things, perswade vs to part with it as we ought. Thus of that highest degree

Seneca the Tragedian.

gree amongst men, were it managed by a hand iustly administring to all, and as he is a head, so content to take the least pleasure, and yet to take care for all; neither would they complaine of fortune, nor hold this great good deceivable. It is the erroneous opinion of the world that deceives the world: it is not pleasure to doe what we list, but neuer to stray from what we should; for I thinke all good ralles will iudge it more sweet, to doe well, then to be able to do ill, without controlment. This done, principality excelleth all estates in happinesse; for it resembleth the Divine state, whose communicating power of doing good to all, is numbred amongst his blessed perfections: this is it in the office of a Prince, which makes it, without exception, the most excellent state amongst men, nor is it subject to fortune; for nothing can perish that hath truth and iustice for the foundation.

Dubioque nimis excelsa locus.

That it is situated by, and subject to the most headlong downfall, mee think,

Discourses upon

tells them the nature of their place, which is aduice, keeping them from danger ; it is meet they should stand thus ticklely, for the minde of man is not to bee trusted with a life of that power and preeminence, separated from care and doubt : for were he, his once falling would make him fall once more. Doubt belongs to Princes, but not by the name of doubt, but prouidence ; this iogs him, if vaine pleasures lull him in sensuality, this whispers in his eares, beware ; and sharpeneth his sight to looke into the courses of his owne life, and to amend his errors ; this gardeth him from outward and inward inuasions : both which strengthening and quickning his vnderstanding, to penetrate into the most secret drifts of his aduersaries ; to conclude, this prouidence or doubt, is the mother of counsell, industry, and doing well. ——— *Dubio, nimis.* But too much doubt, argueth too much guiltinesse, which this too much suspicion confesseth : vice vncommitted, may make vs belecue she is pleasant, but once tasted, so powerfull a vertue is iustice, as though she doth not publickely chastice

Seneca the Tragedian.

chastice offences, yet neuer doth she omit,
inwardly to proue they are offenders,
and after prooue not to punish : so much
of iustice hath every particular body in
it selfe : who therefore will not doubt too
much, must not doe ill too much ; for
they are inseparable.

Vpon this verse.

Miserrimum est, timere, cum speres nihil.

IT is an obseruation worthy of regard,
to contemplate how the body of man
is equally poyzed with affections ; hee
hath hope and feare, loue and hate, and
so the rest, euery contrary hath his con-
trary, but in such an equality, as he goeth
right up in these extremities ; and the
minde doth well amongst these, as the
bodies constitution, consisting of dissen-
ting elements, so long hath health, as these
parts of his are without an extraordinary
preheminance : but when any affection
in the minde, or any humour in the body
vsurps an ouer-swaying authority, the
body languisheth, and the minde thinks

Discourses upon

it selfe miserable; for *Miserrimum est timere, cum spes nihil.*

Miserrimum est timere, —————

I haue often spoken of this feare, and and yet necessarily must here speake of it againe. There is no affection that afflicteth the minde vpon the first apprehension, but teare. Yet so strangely powerfull are all affections, as they make the possessed body delight in his torment, and prosecute those infected thoughts, though with the losse of his whole contentment and quiet; yet is it most miserable to feare: for that is miserablest, that is most remote from contentment. Infinite are the occasions of vexation that encounter vs without seeking them, but feare addes both the number and force of griefes, and belceues them more and more terrible then they are: therefore did the Tragedian end with *miserrimum est timere*, hee should end with truth: for I hold feare the most afflicting punishment, that accompanied the fall of man.

Cum

Seneca the Tragedian.

Cum speres nihil.

Whether it bee, that this life, being but a counterfait of life, displeaseth the soule, (to mitigate which anguish shee administred hope to her selfe for a cordiall,) or whether the possession of things comes short of the intended satisfaction; certaine it is, that the most pleasing and most conuersant thoughts of the best contented minds, are descended from hope, which hope doubtlesse is the vnspotted issue of the soule, being little a kin to the bodie, though behouefull to the body; for the acts of the body are more grosse & heavy, which every man may easily discern, if he obserues his intendments before execution, For whiles only in the brain they carry a much more delightfull representation, then after, when they come vnder the censure of the eye, our life is nothing but a life of hope, which if wee cannot haue with a possibilitie, we will without; for wee cannot liue without it, what shift soeuer wee make. The most plenteous possessed creature of contentment that

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euery was, annexeth hope to his ample fruition, and is content with that he hath, because hee hath hope. It neuer leaues vs, no, not when we lye a dying: men vnassisted by Christianity, at this time, even by nature are taught, to hope of another life, from which, neither ignorance nor impioulnesse can drive them: but when they cannot build hope vpon their own deserts and knowledges, they will ground it vpon mercie and hope, and so die embracing it, and neuer leaue hoping, till they haue left breathing.

Misererrimum est timere, cum speres nihil.

It is most miserable to feare when wee cannot hope: it is, for feare vnballanced by hope, is desperation, then which both by diuine and humane vnderstandings, there cannot be a greater curse: into such extremities runne the affections of man, when not curbed by reason, or counterpoyzed by a contrary affection: for the body and mind agree in receiuing safety from a mediocrity, which is easily discerned, since no part of man holdes out in extremes

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tremes, but therby is driven into the greatest dangers, being violently carried into diseases and death.

Vpon these Verses.

——— *Properum, ac felix scelus*
Virtus vocatur, sentibus parent boni.

HOW much outward prosperity prevailes ouer iudgement, how willingly we suffer the glittering of fortune to dazell our vnderstandings, how we couzen our selues of the discerning truth, with looking vpon euery thing through the false glasses of wealth or want, by him that is yet sober, & not drunke with these partiall affections, cannot chuse but moue him to much commiseration, and to pittie, and shunne the society of the world. Taking the last of things, & being led by euents, we know nothing originally, nor doe we in our liues any thing but lift vp them, already vp; and throw lower the already ouerthrowen. How often haue I heard the weakest bent bowes of reason, shoote at the highest actions? No,

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this is nothing so common as the vulgar censure vpon the matters of most importance, in which they will as boldly undertake to commend and dispraise, as if they had beene conuersant in the seriou-
sest counsellis: but thus goeth their attributing praise or dispraise; hee hath praise that winnes; who loseth, loseth not only his designs, but withall loseth the opinion of hauing either wisdom or vertue. To whom should I lay this fault, but to our owne follies, who lay the chiefe estimation, not vpon vertue, but fortune, and perhaps, our folly is permitted by the diuine hand, to abate the pride of higher persons, that cannot with all their great-
nes, defend themselves from the blows of ignorance and indiscretion. So are the sinnes both of high and low punished; the low, inamored of wealth, are deprived of wisdom; the high, subiect to these vniudiciall censures, haue their high attempts loyled & made contemptible, with being pulled thorow these common gutters of mire and pollution.

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*Prosperum, ac felix scelus
virtus vocatur.*

Prosperous and happy wickednes, is called vertue: wickednes can neither be prosperous nor happy. Prosperitie is a word destinated to the world, and by that word wee vnderstand wealth, honor, estimation and such; but all these being but the adherents of a transitory life, and that life depending vpon another of much more excellency: who obtaines this prosperity with wickednes, loseth that; who loseth the best for the worst, prospereth not, who prospers not, is not in prosperity: neither can I call it prosperity, to be accounted so by the world, and in the meane time to haue that most vnquiet companion, an exchange conscience, which as certaine follows dishonest attempts obtained, as desire prouokes before obtaining, betweene which two, the vnstable mind is perpetually tormented.

Felix scelus.

The contrariety of these two words,
illu-

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illustrates how much our servile natures are content to debase themselves to lose truth, the highest part of reason, I, sense, the lowest part of man : happy wickedness, an Epithite due, not to the best of our actions, yet are we content to bestow it on the worst of our actions of wickedness. Can any thing subiect to the frailty of time be happy? no, not possible : happiness is not of this world: we may be in the way of happiness, when by a good life we are in the way to heaven, but cannot here bee happy; for nothing that is transitory is happy, happiness being due to expresse only the ioyes of eternitie; for no pleasures can reach happiness, that stoop so low as time: Then can it not be due to wickedness, whose groueling earthly minde never lookes so high, but sticks fast in the imagination of the vile pleasures of the world, and hath his best contentments of no more continuance, then the senses pleasure, which tast and swallow, in an instant.

VIRGIN VOCANT. ———

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It seemes vertue once had the Empire of the world, for antiquity shewes many coynes of her stampe, and euen this age so feares her power, as euey one will weare her Livery, though few do her seruice. The worst, though they loue vice, yet adorne their ill with the counterfet colour of vertue: so strong is she yet, and so feeble is vice: seemings are now sought, beings thought superfluous; the labor of most men now adayes is not to obtaine truths, but opinions warrant: so are most of the actions of these last ages, but painted with counterfette colours, which last no longer then themselves line, so long perhaps feare or flattery makes them hold, but they taken away by time, they are either deuoured by oblivion, or discovered to be without all worth, or truth. Yet can I not but commend their policies, that intitle vertue to their particular actions; for nothing else goeth with so generall applause: sayles hee here; hee shall be supplied by them, that no other respect hath laid hold of: wants hee that? he hath yet pittie, wel wishers, and good opinion: so hath it beene already obserued by the world,

world, since no great action hath passed without the name of suppressing tyranny, chastising the irreligious, or the common good. This is policie; but that I speake of now, baseness: so miserable are the minds as well as fortunes of the vulgar, that no action of greatnesse passeth without commendation: doth hee meane to catch the people in his Cap, and makes courtesie intrap their simple vnderstandings, they auow him to bee humilitie it selfe. Doth pride and a selfe-opinion make him look bigger? he carrieth himselfe like a Prince to whose place it belongeth not to lose of his height, by declining to familiarity: doth he spend? hee reckons not his owne estate, so hee may supply the wants of others: doth hee faue it is nobly done not to vndoe his posterity: Loues hee warres? in ignanimitie & fortitud: shines in him, is it peace? no common-wealths men are so worthy as the preseruers of peace: In a word, doth hee what he will, he doth vertuously; let him get prosperitie, and get it how he can, he shall not want vertue, for *prosperrum ac felix sceleris*

virtus vocatur. ———

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Sentibus parent boni.

There is not a greater plague to bee inflicted vpon mortalitie, then this, for the subjects of wicked gouernours cannot prosper: inferiours participate with the natures of their betters, as birds with the weather, they moue, as they moue: Imitation being the destinie of those, that are not by the Destinies allowed their owne choise; who subscribes not to their licentiousnesse, with putting on the fashion of their life, perisheth by the hand of tyrannie; who doth, by the hand of the diuine Iustice. So is there no safetie vnder such Magistrats, since refusing or obeying, ruines one of the two best parts of man. The good obey the ill, it is worth the obseruation, how the eternall wisdom applies and suffers: ill is here made the touchstone of good, and good obeys ill, to trie goodnesse constancie: could the ill soften or giue the least alteration to the good, it were not good, nor were good then worthy of the preeminence. Thus doth hee make goodnesse combate with his contrarie,

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trarie, which contention ends with the excellencie of his iustice and wisdom, his wisdom in descrying by this meanes hypocrisie; his iustice, that at the end of these warres, both parties are made readie for his sentence, when no excuse or colour can mitigate or darken his reward to the Victor, & punishment to the vanquished. In the time of life, against this oppression there is hardly any counsel to bee given, since if he cometh to authoritie by succession or iust election, it is not lawfull to practise against him; but if otherwise, it is otherwise: and a life is well sold, that loseth it in conspiring their overthrow: but attaining it by any of the two other meanes, howsoever it prooves, hee must bee suffered: for so God hath appointed of the Anointed; and perhaps hee useth them, for a scourge to the wicked, which happens often, and then it is meete: for it seemes his pleasure is, that

— fontibus parent boni.

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Vpon these verses.

—*Noscere hoc primum decet:
Quid facere Victor debeat, victum pati.
Violenta nemo Imperia continuit diu,
Moderata durant.*—

VNto euery life, vnto euery fortune a peculiar fashon belongeth, which whether it comes from the all one working of fortune with all, and so the continuance and generality hath made it custome, or whether the alteration brings with it an alteration of behauiour, carrying in it selfe the aspect fitting it selfe, certayne it is, the world hath beene long governed with certaine set formes, which haue gone from the Father to the Sonne, as the vanquished to lose their mindes with their fortunes, the Victors to proclaime,

Quodcumq; libuit, facere victor licet:

But how doth wisdomes moderation repine at this down-hill headlong course?
to what

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to what end exclames she? Hath Nature giuen man reason, time, experience, since he entertaines the changes of the world, so ignorantly as if they were strangers to him? hee falls not too low, nor mounes not too dangerously hie, whose reason & experience married together, hath between them brought forth their destined issue, Moderation. This is the stay of the reeling steps of humanity; this the vanquisher of fortune, and the true Counceller in the managing all estates. — *Noscere hoc primum decet.*

If manuell trades aske time and experience, to be expert in their faculties, needs must those mindes that professe the seruing of their countries, with their minds haue a time of prentisehood & learning: for the mindes executions are more difficult and of more importance: if a tradesmans worke pleaseth not the chapman, happily it may be mended, or at the worst, there is but so much lost: the effects of the mind can hardly bee recalled, and if miscarried, dangerous. Euery man by the state hee is borne in, may gesse in what manner he is to do his country service: so
ought

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ought he to prepare himselfe, especially those nobly descended, which. as they haue a greater portion of their Country then ordinary men, so are they bound extraordinarily to care for her preservation ; they are chiefly Actors vpon this stage, whose action if it doth not fit their part, whose part if forgotten, or not learned, the whole matter is disgraced, and themselves more taxed then a messenger, or a Mule, vpon whom the eyes of men haue set no note. It is then the office of a true discerner into things, not to vnder-take any place or office, in the managing which, he is yet ignorant, but to prepare himselfe for that is likely to follow, for the first lesson of wisdom is,

*Noscere hoc primum decet,
Quid facere victor debeat, victus pati.*

In generall, mercy belongeth to the Conqueror ; for if the fault be but slight, the conquered hath punishment enough, to hold his life of any Lord but God: besides, his owne destiny is vnknowne, which may come to the same point, and

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then his clemency may procure him clemency : more, it often hapeneth, commiseration of the estate of enemies hath conuerted them, and made them perfect friends : here then to bee rigorous, were his owne losse ; for there is no possession comparable to that of friends. But particularly, the cause of quarrell, the nature of the people, their force, the distance must produce the Victors vſe of his Conquest. If they take vp armes being subiect, and now become Rebels, example must teach them to know their errors ; if a neighbor or confederate that hath committed trecherous actions, or proceeded contrary to the law of Nations ; rigour againe. If naturally the people bee contentious, it is necessary to suppress their natures, with cutting off their strength : if their forces bee apt to entice them to armes, to abate their force, the cause of their enticement ; if farre off, and yet meet to bee held in subiection, to remove the naturals likely to practise, and to plant Gouvernors of the Victors appointment, and to mingle the blood of the Conquerors with the conquered. In the first, the punishment

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punishment must not exceed the offence, for then it is cruelty. For the other, they must bee accomplished without much blood, for the shedding of blood without a very iust cause, is inhumane. To threaten people must be carefully shunned, for he that giueth his enemy desperation, giueth him a weapon more dangerous then valor. From both rigor and mercy, proceed great benefits to a State; but they must bee vsed according to a Princes owne state; for if he bee yet to conquer them, his estimation of clemency softneth their spirits, and is the onely meanes to make them cowards: if already in subiection, their opinion of their Princes rigor keepeth them in awe.

But iustice must reconcile this question, of which, is most necessary; for by his warrant, to saue or kill, is lawfull.

— *visum pati.*

Aduersity hath no more to doe but this, a short lesson, though hard, hard through the custome of sympathizing

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with our fortunes, a misfortune far more lamentable then the first ; for bewayling them, drawes the minde to extreme basenesse, to an extreame folly : for if our harmes bee not past recovery, yet was there neuer any helped by this direction, many haue beene despised by this ; for from others there is no assistance drawne, except in the way of charity, which euery worthy nature abhorreth ; but from the strength of our owne either inward or outward graces : the outward is already lost, the inward lost, if wee bewaile the outwards losse, which in the Victor stirreth either contempt or pity, the best of which in a noble minde is more abhorred, then the worst part of Fortune. In the vanquished, debarred from all assistance of outward things, is there an opportunity to shew their owne worth, more then in any other time ; for hee is then separated from those things, that are wont to make disfigured Monsters to looke handsomely : though there bee a triall in the moderation of high fortunes, yet it is a thing much more easie, it cometh not so neare the quick : for hee that endureth

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endureth famishing without alteration, hath a greater part of vertue, then he that commeth from a feast without a surfet, patience being a more substantiall part of Vertue, then temperance: this is left him, which should procure both patience and comfort, the exercise of the minde being to be preferred much aboue the ease of the body. This meditation, with a minde iudicially determining what ought to be done, not what is most ordinarily done, cannot chuse but learne him in calamity, to weare that part with as much ease as he did the other: the strength of the minde is able to doe more then this, whose power, whose worth, whose abilities, we are ignorant and so destitute of, with following the beaten way of the idle vulgar.

*Violenta nemo Imperia continuit diu,
Moderata durant.* —

No extreme continueth: an ordinance of natures, to suppress conspiracies, for might the force of violence continue, her faire worke would soone be confounded:

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she hath giuen limits to all things, and to all things courses fitting their natures, which gone beyond, and able to run on, would beget a new Chaos, turning all things from their owne natures, there would be nothing; for combating against one another, and setting their forces one against another, the Victor would conuert all things to his owne nature, and that would destroy nature, whose glory is the multiplicity of her instruments, and the working them with one another. Much more dangerous is it in men, whose reason is able to resist violence, and more strongly, whose reason teacheth them to abhorre violence. The state of a Prince is upheld by his subiects opinion, his Majesty begetteth reuerence, so long as his power fitteth it selfe to iustice; his Royalty maintained, so long as they finde his wisdom and vertue gouernes him, and he them in peace: nothing assisteth another, that is not againe by that assisted. The violence amongst men is tyranny, an humor begotten betweene selfe-loue and ignorance; it resemblenth selfe-loue in prizing his owne safety about the liues

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or loues of his subiects ; like ignorance, in fetching the meanes of his safety from false grounds, an humor of all humors the most vn safe, and most displeasing: for he is not safe, when he is safe, his minde thinketh then of danger and treason, and for the bodies safety without the mindes, it little helpeth ; for the minde giueth quiet to the body, not the body to the minde ; most displeasing it is, for it displeaseth the whole world, and with the world himselfe, for he raiseth no contentment out of his course, and that displeaseth, that goeth without contentment.

No State of this nature continueth : if the Turkish gouernment bee enforced against this Axiome, it may bee answered, It is tyranny, that goeth masked vnder religion : for were it so naked, as the people might behold, they suffer by the bloody hand of cruelty, without the allowance of God, and that his actions were altogether vnlawfull, soe ne would that State be brought within the compasse of this Axiome, no violence continueth.

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Moderata durant.

The whole world is vpheld by moderation, from the highest to the lowest, especially man is beholding to her ; for without her helpe, of all other, hee is the most detestable creature : without moderation, affection conquers reason ; without moderation, the wit of man will serue a wrong master ; without moderation, the body will rebell against the soule ; without moderation, the soule yeelds to the body ; in a word, vnmoderated, both soule and body perisheth. This is shee that makes the distinction betwixt vertue and vice ; this is shee that makes courage valor, that without moderation would be anger, and then fury ; this is shee that separateth iustice and cruelty, prouidence from feare, power from tyrannuy, maiesty from pride : this is shee that keepeth temperance from starting her selfe, thrift from .conetousnesse, humility from basenesse : this is shee that tempereth, and keepeth in frame the whole frame of the world, without whom violence and extremes, her contraries,

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contraries, would ouerthrow and ruine all. Thus much owe wee to moderation, to whom, after our seruice to God, if wee would sacrifice a serious meditation to her excellency, our actions would thrine the better: for no man is wise nor vertuous, nor any thing worth, without moderation; thus age hath preheminence ouer youth; for their affections by time grown weake, and by time their experience being grown strong, they haue a more ample proportion of moderation then youth, whose affections strong, and experience weake, moderation is resisted, and so folly gouernes them.

Vpon this verse.

Non est ad astra mollis e terris via.

SO subiect is the constitution of man to follow the peruerse counsell of his body, as the object of his soule, vertue, is called hard; the bodies corrupt satisfaction, pleasure; weighed downe with the grosse- nesse of which, his ascention to the starres, to worthinesse, to heauen, is difficulty:

so

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so over ballanced are the excellent designs of the soule, with the body and his affections; but accounting of this difficulty, as it rightly ought, and as wee are content in other things, which haue esteeme for their rarenesse, scarcety, & hard obtaining, and more for this, then for themselves bearing price, it should not make the port of vertue vnfrequented, it should not wither our inducits, but rather hearten our soiles and make vs shoot vp, with the meditation of this incomparable blessing, and be spurres to hasten vs on to this excellent carriere. Vertue is she that maketh vs apt for this flight, vice is the burden of impediment; vertue is, and is the way to heauen; vice, the earth and a heauines, sinking and still falling downward: from vertue we receiue two wings to mount with, pleasures resistance; vertue applyed - from vice, two clogs, sloth, and appetite; heere rests the happinesse and vnhappinesse of man, here rest the difficulty of our exaltation, for *non est ad astra mollis e terris via.*

This body of vertue, which is the harvest of a wel-ended life, is no otherwise ob.

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obtained, but by obeying the soules counsell, whose diuine essence beholdeth no other thing with contentment, but vertue: for neuer was there soule so corrupted by communicating with the body, as not to offer men good instructions, the fault hath bin in the bodies disobedience: for otherwise vertue would be as fast fixed to man, as life. The strength of the best and largest vnderstanding, is too weake & too short to incompasse the full and exact lineaments of vertue: wee know her, rather by her contrary, then by her selfe: we neuer saw the picture of fortitude to the life; wee neuer saw temperance weil placed, but cowardise and excelsse haue made imagination gesse at vertue, with thinking her altogether vnlike vice. Well may I then not doubt of pardon, if I misse in the deciphering this sanctified peece, who am a man, and yong, by both states full enough of errors and misprision, especially, the last, the strength of whose affections, if they carry him violently out of the way, is by custome made venial. Then am I not compelled to work aboue my strength, who already haue confessed my
weake.

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weakenesse: my pouerty cannot tell you of acts, but of thoughts, these papers are no Chronicles that prooue certainly, but like Kalenders that goe by gesse: I haue thought of vertue, and this verse hath reuiued that meditation, of which in generall I will say something. This onely substantiall peece of all things, possible to be comprehended and possessed by man, was once goodnes, when goodnes was vnlabored excellency: but when the heavenly fire infused, was quenched by earthly concupiscence, it became then laborious and painefull; with the change of our state the Ancre-hold of man was translated out of goodnes into vertue, a word expressing a possibility rather then a possession of grace. Vertue is not then like the fortune of elder brothers, whose patrimony falleth to them by succession without further care, but like yonger brothers states, they must fetch their aduancements out of their owne industries: to goe iust with the bodies pleasure, to obserue his satisfaction aboue any thing, is not the way, this is euery day to fall: but he that aspireth to this flight to the starres, must
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make his body humbly desire his soule to purifie and make apt his grosse inclosure of earth. ——— *Non est ad astra molis et terris via.* In times past, when the goodnesse of vertue was not fully discovered, but their elections drew their force rather from a gallant industrious inclination, then from gratefulnes of honoring the worlds Creator, or the hope of eternity, yet euen then they magnified nor deified none, but men famous for atchiuements, or profitable inuentions. Thus came the multiplicity of the heathen gods, most of whom were so excellent, either in chiuallry, or in managing the state of peace, as draue their countrymen betweene the effects of admiration and gratefulnes, to proclaime them gods. Thus Iupiter, who, doubtlesse was an excellent souldier; thus *Bacchus*, for finding out the vse of the Wine; whose meanes though wee haue spotted with many imputations, no doubt they were extraordinary men of qualitie, whom the people of those times made gods, though the Poets of after ages made one a lecher, the other a drunkard: but that was not their fault, but a fault of the idleness

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idleness of Poeticall fancies. From these may be seene, that morall vertues are not to be obtained, without the imployment of the minde and body, laynes the younger brother of idleness, is one of the burthens of impediment, the soule is of too fine and quick a mettall, to loue doing nothing; she must haue employment, otherwise shee will grow dull & heauy, & like prisoners that are debarred exercise, fat & vnweildsome: in many things doth the soule follow the bodies inclination, euen as the eye seeth by the assistance of a spectacle, whose glasse, if false, the eye cannot see truely; if thicke, mystily: the body by cherishing groweth notable, but like a pampered horse, short winded, pursie, and vnseruiceable, whose organes by this meanes growe vnapt to performe their functions, and the soule deprived of shewing her dexterity, like a house vnhabited, groweth desolate and ruinous.

Contrarily, the soule cherished and obserued, recompenseth her obseruer, with a more large increase, then haruest doth the husbandman.

So for the first iourney to vertue, there cannot

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cannot bee a truer way appointed, then the subiecting the body, and giving the soules motions liberty: for the soule by cherishing flourisheth, the body cherished, decayeth.

Now of the wings enabling our flight, the first is pleasures resistance, not the true pleasure, but a wrong conceiued: for the hope of the true, is the life of all good actions, and all men liue by the meditation of the obtaining this summe of happinesse.

But wee miscall and mistake vertue, reading whose front, & conceiuing there is nothing in her, but a stearne depriuation of liberty, so leave her.

But how doth our imagination erre, since vertue vndertaken to leade men into the mansion of a neuer dying pleasure?

And the maine difference of vertue & vice, that maketh the one worthy of imbracement, the other of refusall, is vertues continuance in pleasure; vices Iudaine conuersion into dolour and calamitie.

I cannot deny, but the false solicitors for vice, our senses, bring a kind of pleasure with their satisfaction; but so short
it is,

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it is, as euery man knoweth how subiect to end this sursetting pleasure with griefes and vexations. It is the prehemineny of pleasure then, that makes it worthy, which, though it commeth vnto vs not by any immediate meanes, wee must not therefore refuse, for so commeth all things to man, which is the cause that the life of man must be laborious and painfull: for so are all things, that must vse second and third meanes, for obtaining the first, and chiefe. Wee reckon of Physitians, because the end of them is health: of Lawyers, for they say they produce quiet: of Souldiers, for they purchase peace. Let vs thinke thus of vertue, and we shall be vertuous: temperances first aspect is not to bee valued, nor his abstinence; but that the end of his abstinence giueth pleasure a longer continuance then appetite, satisfaction: to this end Fortitude embraceth perill and pains, that he may receiue a contentment, more full and continuall then a dastardly idleness: this is the reason of vertues prohibition, because she would giue vs pleasure and happinesse more lasting and solide:

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lide : who then will not reſtraine the humorous wiſhes of vice, ſince by that meanes he ſhall obtaine vertue, and with her eternall contentment.

But yet hath man gotten but one wing, with which though he can flicker, and hop, yet can he not fly : for himſelfe, he hath enough to ſerue his turne, but he is borne vnto ſociety, and to helpe others: to performe which, his other wing is appointed, vertues application ; this is the wing of ſplendor, the other is profitable, ſo are the deſignes for a mans ſelte; but this leaneth to the good of others, and is therefore commendable.

Who applieth himſelfe to his Country, with a minde applying all things to vertue, he is ſo worthy, as nothing originally of the world more worthy : firſt he beholdeth the ſtate of the diſtreſſed, hee remedieſh that for commiſerations ſake : Next, hee vieweth the liues of his Countrymen, whoſe ſwaruing crookedneſſe he amendeth, both by counſell and example : Laſtly, hee beholdeth ſorraine States, with the eye of preuention, that no inuaſions, incroachings, or conſpiracies, di-

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sturb the safety of his Commonwealth. I call this last, because I will vnder these three heads, mention what I thinke, not doubting of many more respects that belong to this life, nor enforcing any man to beleue that these three comprehend the summe of their duties ; but thus shall my sleight touch of these passe his iourney.

To commiserate the distressed estate of others, needs no great perswasion, for all good natures bring it with them from their cradles ; but I know not how great fortunes, and high states, so alter the dispositions of men, as it deserueth a remembrance ; for nothing is more common, then the prosperousto despise the distressed. This commiseration hath two meanes of performing his function ; to help the oppressed by violence of men ; and the oppressed by the malignity of fortune : the former is iustice, the last charity. In this first ought there to bee a freedome giuen to Suitors, to enter both into your gates and presence ; me thinkes there cannot bee a more vniust course, then to professe iustice, and to deny su-
tors

Soneca the Tragedian.

for their presence. How can he know the griefes of men without hearing their complaints? Who deserues his place, vnlesse ready to heare the distressed petitions? But these doe euill. Who will doe well, let him giue ready audience, and as ready dispatch, without any other reward, then the remembrance of his good deede; with this hee must bee carefull of his seruants, lest his authority and their couetousnesse dispoile not the poore and make them buy iustice at a deare rate.

For Charity, it besitteth well the life of abundance to haue recourse hither, but how to dispose gifts, that they may rightly deserue the name of Charity, is the difficulty. It is no charity to giue so violently as may wasse the maine of an estate; but what may be spared, by cutting off superfluous delicacies and outward pompe, to conuert this to the poore distressed outcasts of fortune, is true charity. I like not of feasting those that are able to feast him againe, nor to keepe a table for all commers: it is better to giue one his dinner that knowes not else where to haue it, then twenty able to

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answer feast with feast. I haue often inueighed against our English second courses, which kill many with surfets, whiles as many starue at their gates with famine. I cannot thinke of an honorabler estate, then to haue much, and yet to liue temperately, depruiuing themselues of excelle to supply the wants of others; which course whosoever shall entertaine, shall encrease his vertue, keepe his body from diseases, and his fortune from enuy.

To make his Country-men worthy of enioying their Country, and meet to preserve it, there are two meanes, rewards and punishment. I spake lately of charity, which is to giue them altogether in want; I speak now of liberality, which is to giue to them rich in vertues, but poore in wealth: but to giue gifts, as wee vse now adaies, in hope of a greater, belongeth neither to liberality nor charity.

Me thinks it becommeth Magistrates to haue an eye as well to those of deserts, and to cherish them, as to be inquisitiue about offenders and their punishment. It is not thus, and that it is not, I thinke hath been the greatest cause of the decay of vertue:

for

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for by this neglect vertue hath lost one of her meanes of perswasion, and many worthy spirits haue runne out their liues vnprofitably.

I possesse as little of vertue as the most beggerly in that commodity; yet did I neuer see any limme of her body, but I was enamored of it. How much it would raise the spirits of worthy fellowes, and lift vp declining vertue, to haue great men lend them good looks, and withall to displace Buffoones, flatterers, and vnprofitable pleasures of great charge, and to conuert that to their vse, the prooffe will be better beleued then I; yet in my opinion, this man should be as profitable to his Country, as the most vigilant, turning his eyes to some other care.

For punishment the Physick of a State, it ought with as much regard to bee looked into, as this former, they are indeed to goe arme in arme: of this part of iustice, since the direct meane is hardly to bee obtained. I hold him the best Statesman, that leaeneth rather to seuerity, then to much lenitie; for example, the vse of iustice, doth nothing so much

harme than some strict executions, as
 with letting offenders escape without pu-
 nishment: Law is the Load-stone, where-
 by Iustice saileth, and must bee kept in a
 venerable accompt: if the crimes procu-
 ring them bee burlyght, and not likely to
 impair the Common-wealth much, it is
 better not to see them, then seeing them,
 to let them escape: for there is not more
 dangerous and disgracefull thing to a
 Commonwealth, then to make lawes,
 and then suffer them to be vnprofitable
 without execution. For forraine estates,
 their forces, the natures of the managers
 of those forces, giueth the eye of preuen-
 tion the surest iudgement; if their forces
 bee of too great strength, and to their
 strength added a wise gouernour, there is
 most danger: if these meet not, no great
 perill: when they doe, the breeding the
 same ialousie in other bordering Coun-
 treys that your selfe receiues, is a meanes
 likely to make your strength able to en-
 counter him, but before this time it had
 beene meet to haue foreseen this danger,
 there being no surer meanes to prevent
 forraine inuasions, then to keepe any one
 from

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from being too powerfull ; which is easily done, by succouring the weaker parts, but these are secrets of which my writing is mere presumption, for I hardly euer carry any of my thoughts so high as this meditation, more low flyeth my conceit, and to the forme of my life more profitably, in which it may be, my sight can carry leuell as farre as need requireth : but in these things I am altogether purblind;

Non est ad astra mollis e terris via.

It is not by the way of a downebed, soft clothing, and delicacy ; much more on the right hand lyeth the way to heauen : which though those tender travellers, that shape their course through sensuality, call hard, is not therefore to be shunned : for the obtaining set apart which we allow painfull in the attaining, the sleightest mystery, it is not hard, but easie and pleasant, ioyned with such a contentment and satisfaction, as is past the power of any pens expressing, for it can be knowne neither by words nor any resemblance, but onely it selfe is able to expresse it selfe.

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Vpon these verses.

Res humanas ordine nullo

Fortuna regit, spargitque manu

Munera ceca, priora fouens.

THe giddy lightnesse, the vnresolved motions, the vnsteady fraile buildings of humane actions: so fly, so stagger, so erect, as no maruell, if the work which alwaies resembles the crafts mans skill, be full of vncertainties and wauerings: for how can weaknesse manage matters of strength? or why should strength be blamed, if hee produce not wisdom, since nature to preuent monsters, hath appointed euery thing to beget things of his owne likenesse? I cannot call the actions of men monsters, though monstrous; for they resemble their mothers, which is this body, it being a fit resemblance me thinks, since all thoughts are bred betweene the agitation of the soule and body, to call bodies females, the soule the male, howsoeuer the Grammarians haue agreed vpon *hac anima*, since he is full of more true
and

Seneca the Tragedian.

and masculine force then the body.

Res humanas —————

Though we consist of a soule as well as a body, though his part be so great in vs, as by it only we moue, liue, and vnderstand, though he bee full of diuinity, and loaden with the riches of the place from whence he came ; yet so much doth the issue of these two resemble the body, as all our actions are called humane, a word expressing frailty and death. That they are thus called, and called so by their owne deserts, proceedeth not from necessity, nor can I say in all, through the want of examining and weighing our intentions, the lightest of which are of so much weight, if they were duly reckoned of, the grauest, and lightest, so neare of our kindred, and all so ready to lay open themselves, if questioned with a considerate iudgement ; as letting them passe thus carelessly, shewes vs to be both vnnatural, and vnwise : for might the soule be made acquainted with their sending forth, shee would giue them so faire, and
lasting

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lasting a constitution, as they should be no longer called humane, but diuine actions.

—— *Ordine nullo*

Fortuna regit. ———

That our actions are called, and rightly called humane, here is the reason; fortune gouernes them: which word, though the fancy of Poets hath given a body to, and made her blinde, and a goddesse, yet is she neither a goddesse, nor a separated essence: for there are millions of fortunes, yea as many as there are men, euery man his owne fortune; but the word expresseth chaunce, and by chaunce wee are governed, for so must they needs be, that allow not their designs premeditation without order: it is a shift to set vp fortune, and the imputation of fortunes preposterous and disorderly working, it is our owne fault; since nothing commeth from vs marshalled with iudgement, but as our senses catch vp euery object destined to their functions, without all choice or regard: so suffer we our selues to
in.

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ingrosse the commandments of lust and appetite to embrace every thing that they see, and to deuour poyson, so it promisseth but sweetnesse.

I cannot say we goe without meanings, but without the true meaning I may: for superflously taking the Survey of things, not penetrating the depth, wee neuer tast of any thing but the scumme and top of things. Hence come the exclamations of the world, the shipwrackes of all estates, and to comprehend in a word that might fill pages, all that wee call calamitie, and thinke worthy of the bewailing.

— Spargitque manus

Aduersa ceca. —

How my Tragedian meanes heere, I know not; but how I vnderstand him, is thus equiuocall: hee may call these gittes blind, by the meanes of the obtaining, which is by aduenture or may meane them blinde, in respect of their impotent insufficiencies; for so examined straightly, must I confesse these iewells of the world to bee, since they bring but themselves,

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selues, not their vse, in which consists the true spirit of the worthinesse of things. Alas poore man, how art thou deceiued, that sendsthy mind to attend these things, that ought to bee the attendants of thy mind/ for what is thy vse of these things, without a mind? and that thou hast not, for already it is conuerted into this drosse; the sicknes of which surfet, is the shipwracke of the minde, vpon these rocks of earth, they dissoluing the substantiall body of humanity, into licentiousnesse, the pride raised from the opinion of wealth, prodigalities, loosenesse, couetousnes, extortion. It is meet here also to tell those weake estimations, that glory in those blinde giftes that childishly they account of feathers and wind, and suffer themselves to bee transported out of the Bay of iudgement, into the vncertaine sea of opinion, by their blinde and doting election.

————— *Pecora fouens,*

It is no maruaile, since every thing hasteneth to the connexion of his owne kind

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kind, and thus earth to earthly minds; but that spirit is of a more true stamp, that enuies and mislikes, that the world is ingrossed by these: both I mislike and lament: for not out of a mind that contents, because hee cannot obtaine, but euen so neare truth as to speake what I thinke, I hold humane prosperity, the coyne currant with our mortall states, no nearer goodnes, or happines, then liuelesse things, whose motions belong to our pleasure; or otherwise so neare a kin, as a Stage to the Comedians, which though it giues them a faire and fitte name, making them apt for the eyes of men, yet is no way guilty of their good or euill actiō.

All things hold esteeme for their vse. & this perswasion defendeth the thirsters after excesses: but if my vse bee sufficiently supplied, by a farre lesse number of ceremonies, then serues the nice and curious, me thinkes my state is the better: for I mislike nothing so much in ships and women, as their many tacklings: to haue vse of so many things, brings them to haue neede of many things. Then doubtlesse their states are the miserablest, and those

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those most happy, that are not impatient, with the seruice of a leife number of their implements.

Then are not the wicked and worser fort cherished, but punished in their abundance, since like the throates of drunkards, the more is powred in, the more they thirst.

Therebee many vices that wee bring with vs into the world, and questionlesse wee had enough to doe, to maintaine warres with them, procured we no more: but as many more are sprung vp, out of this roote of abundance; for from thence springeth the particular malice of men, contentions, slaunders, vnlawfull wishes; after, those put in practise, in a word, abusing themselves both in the obtaining & hauing: so can I thinke it nothing but a meanes of temptation to our best part, and to the body a procurer of euill and daunger.

*Res humanas ordine nulla
Fortuna regit, spargitque manu
Munera ceca, peiora fonens.*

That

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That this confusion is incident to our liues, is our owne fault, since the disorder of a state belongeth to none, but to the Gouvernors of a state ; so this to man who is Vicegerent of the Earth, the remedy may be imagined, but (I doubt) not accomplished: the disease by continuance being past the power of curing, the best Physick is contempt, taken by a minde content vpon contempts purge, to rectifie the weake stomach with the sucking in a loue of a more noble nature, whose counsell will expell confusion, and take away the strength of this iust inuectiue, or rather true patternne of our vnhappy condition.

Vpon this verse.

*Quicumq; regno fidit, & magna potens
Dominatur aula, nec leues metuit Deos,
Animumq; rebus credulum letis dedit,
Me videat, & te Troia, non unquam tulit
Documenta fors maiora, quam fragili loco
Starent superbi. —*

VVhatsoeuer hold the world takes
of the glittering barks of men ;
what

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what honour soeuer the base inferiours
cast vpon greatnesse, With what pace soe-
uer he tradeth, or with what pomp soe-
uer he goeth, yet is he mortall, subiect to
time, subiect to desire, subiect to errors,
subiect to all the incidents, incident to
his subiect; and no more doth death or
destiny, or any of those period makers,
spare him, then the most abiect creature in
his dominion: but rather more conuer-
sant are dangers with them, then any: for
greatnesse is subiect to enuy, and enuy
often the Author of destruction.

Are kingdomes then such holds, as
their possession shall make vs proclaime
warres against God and man? or is power
so confidently to be trusted, as learning
vpon that pillar, the warres of the world
cannot stirre vs? Who beleueth so, let
him behold Troy, let him behold *Priam*,
let him behold *Hector*. Cities are too weak
to resist ruine; Principality not able to
shunne the miserable part of calamity;
Valor made the footstool of the Conque-
ror. Which examples if either by age
thought weake, or by passing through the
hands of a Poet, a fiction; let it serue to
stirre

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stirre vp our memories, which can produce examples of these kindes more fresh, and to our knowledge more sure.

All the things of this world being but the seruants of the body, and the body of the soule. how base are they, that fly their owne authority, and become seruants to their seruants seruant? and how foolish are they that will make these things destinated to this life, longer liued then mans life, to account the needfull helps of a mortall body, immortall? yet doth the erroneous choice of the world set vp these things aboue all respects, preferre degrees of the world aboue the preferment of their soule, setting vp power against truth; greatnesse of fortune, aboue the purity of a good conscience; wealth against honesty; gilded honour, aboue reall; the applause of men, before the allowance of vertue; the body, aboue the soule; villany aboue goodnesse; confusion, aboue tranquility.

*Qui in regno fidit, & magna potens
Dominatur ania,* ———

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Whose

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Whose thoughts sooner shoot so low,
as to trust to any state of the world, whose
ignoble minde doth so degenerate, as to
fetch the price of his estimation from He-
raldry, or the reuerence of basenesse, can
neither finde safety in his estate, truth in
his subiects, nor quiet in his minde: how
can he, safety, since hee fetcheth his con-
tentment from the subiection of inferiors?
and they finding they are vsed but for the
foyles of his magnificence, soone will
they spurne at such authority: for peace
and the combination of societies hath his
originall from no other ground, but the
hope of a mutuall supplying each others
defects: how can hee require truth in his
seruants, since himselte is the example of
the contrary? and no rigor can forbid
those meane states the following the cour-
ses of their Gouvernor: admonition and
punishment neuer preuailing over exam-
ple. Lastly, the quiet of the minde is not
within the compasse of the bodies autho-
rity, and he that knoweth nor trusteth to
any thing but the seruants of the body,
how can he procure the quiet of the
minde? nothing can doe this but vertue,
who

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who sendeth the sweet vapors of quiet to the mind, and giueth it peace and rest; as the stomach doth to the head, to procure sleepe the restorer of the body: from nothing else is it to bee had, for it is a forced contentment to the minde, that is procured from the fulnesse of the bodies possession, not nourishing, but dangerous; even as the rest of the body obtained by taking *Opium*.

— *Et magna potens.* —

Dominatur aula. —

The possessions of a private fortune, be they neuer so great, and neuer so ill vsed by the possessor, is but a particular harme; the possession of authority in the Court of Princes, swarveth it neuer so little from the true bounds, endangereth the whole state; it little skilleth, whether a common saylor bee endued with any thing but strength; but if the Master or Pilot bee not expert in his Science, rocks and tempests threaten continually their destruction; who is exalted to this state, by any other but his owne deserts, *Phaeton*-like

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maketh his ambition purchase his owne downfull, and the firing of the world. Were there in this life no more to bee done, but the resisting the allurements that the world casteth vpon the height of his fortune, doubtlesse hee had much to doe ; his iudgement, his modesty, his vertue, should be all employed ; but with this particular care, the generall care cometh accompanied, so is hee doubly set a work, and more then doubly besieged by false and deceiuable inticements. Vnder these two heads marcheth the glory and danger of the fauorites of Princes, his fortune not to corrupt himselfe, himselfe not to corrupt the state : and first, to the first, there is nothing that is fed with it owne humor, but encreaseth and groweth mighty, and at last dangerous ; thus things combustible heaped vpon fire, make it grow furious, and deuouring ; thus waters assembled together beyond the bounds appointed by nature, conspire to over-runne the earth. The eye of the people continually obserue vpon whom the Prince looks fauourably : vpon whom hee, they, like eyes vnable to behold the Sunne, yet lo-
uing

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uing light, bend themselves to behold the Sunnes reflection; meeteth this with an ambitious humor, it swelleth him, and at last bursts him: but meeting with a discreet modesty, he knoweth from whence it cometh, and turneth it thither againe. The loue of the people deserued, and in their hearts rather then caps shewing it, is a happy thing: but when hee thus fauored, cannot shew himselfe any cause of their loue, but his shewing them greatnesse, it is dangerous. Princes hate competitors, and popularity in subiects seems to bandy with the Prince in power, of which if Princes be suspitious, and carefully remoue the cause of their suspicion, they are not to be blamed: for as *Cesar* said of the putting away his wife, hee did it because he would not haue *Cesars* wife so much as suspected; well may they diuorce from them such seruants, for the suspicion is more dangerous. The vpright Statesman obseruing how subiect the people are to take ouer kindly, vpon the actions performed for their good, by great men; truly louing his Country, and respecting his owne health, to all these

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performances, he should entitle his Prince, and by all meanes draw the people to acknowledge, from him onely commeth all their good and preservation: thus shall the loue betweene the Prince and the people grow firm, from which issueth the flourishing of a State, of which hee hath not onely part, but withall receiveth the commendations due to a speciall limme of so faire a bodie.

No lesse must these beware of letting their preferments out runne their deserts: Princes will growe wearie of giving, to them that are still begging, and whatsoever their bounties bee, yet I thinke as Physicians of blood-letting, which they say takes, with that that is superfluous, some of the vital parts, so with their gifts, goeth some of their loue, and the more that is taken, the more of their loue is abated: with this, degrees of honour must bee moderated, whatsoever you may haue, must not be reckoned, but what is fit: if sprung from a progeny lately base and obscure, high humours must by all meanes bee thunned; howsoever borne, the safe rising, is leasurely and by degrees, so as a high
for-

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fortune may not seeme strange; and bee wondered at by the world.

When you make any suits, to consider, whether it may not be offensive to many, for in such suits there is great losse and danger, a moderation in pompe, courtesie, rather for courtesies sake then your own, and still ending all actions with your face turned to your Prince, doing good to the common-wealth, but desiring reputation from no bodie but your Soueraigne: howsoever common-men, that know nothing before effected, are governed by the event of things, yet must a iudiciall Statesman not build his counsels vpon these conditions: that dangerous resolutions prospered once, doe not serue the second time; from probability must hee produce his aduice, and sitting vpon his foundation, howsoever it falleth out, hee is free of a deserued imputation: for man cannot diuine what end followeth beginning, the nearest is a likelyhood, which may faile without his fault; for to propound, not to conclude, is the destiny of man. To beware of Counselling any thing tending to innouation, if the profit ouer-valueth

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not the danger, the thoughts of the vulgar, that goeth no further commonly then what they feele and see; the narrownesse of whose discourse, brings them not acquainted with any thing that they are not daily conuersant with, vtterly mislike changes of importance, they that do not, it makes them delight in them too much, and so is altogether vnwise to most of their dispositions.

Nor in the particular customes of men of these places, doth it become grauity to loue change, especially the fashions of other countries are most dangerous, by which some will coniecture either gaine, or lightnesse, or to those ferreiners an extraordinary affection.

All affection must bee abandoned, not looking vpon any thing with so true a desire of well wishing, as vpon our countrey and Prince.

Thus shortly in generall, of particulars to mention all, would bee too tedious; to mention some without the whole, would be the pourtraiture of a dismembred and torne body; and to speake truely, to mention all, is impossible: for occasion begets them

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them of infinite formes, which when they happen, are to bee considerately caried, without all affection and with all our iudgements.

— *Nec leues metuit Deos.*

How lightly are the imaginations of man drawne to betray his Master? more lightly, then feathers and dust flie by the winde: they flie and change their place: when the aire growes rough and tempestuous.

But calmes as well as tempests, carry men vp and downe in vncertainties.

Calmes, resembling prosperity, puffed him vp with pride, and make him thinke better of his owne state, then of all others: loosing all respect of God and man.

The more tempestuous estate of aduersitie, begets despaire, so do our fraile thoughts fit euery state with corrupt imaginations: from no fortune is the tranquillie of the minde produced; the minde manageth, obeyeth not the states of the world: wherefore that common opinion that accompanieth fond desires of determining

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mining, if the imagined good were obtained, wee should be happy and at peace, is so far from truth as with nothing so much satisfaction, wee behold things in our power, as they far off, which we cannot reach with our hand, but thought.

Religion, the limiter of mans progressions, the Ancre-hold of our soules, and preservation of our bodies, by the immeasurable fawnings of fortune, is often, to embrace her gifts, let goe, but how foolish is this choice, since without Religion, euen those esteemed gifts are not to be enjoyed; for wrongs and oppression wold soone confound *memm & suum*: For no lawes of man, not esteemed depending vpon the law of God, can be kept inviolable: it is not true that the rayes of this light are onely reflected vpon our soules. no sure; God made both body and soule, and hath a care of both: for such are all the commandements giuen to man, as the best Polititian for the vpholding Common-wealths, cannot imagine rules more profitable and safe. There is no fortune that can stand without religion, and without a veneration and feare of the Diuine powers;

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powers; the societies of men will perish, yea, euen every man for were his thoughts able to flye no further then this life, the stoppe would confound his vnderstanding, which now, though but in hope, yet that hope brought to an assured confidence, is the best contentment: for what mortall thoughts can equall the thoughts of Eternitie?

*Animumq; rebus credulum latis dedit,
Me videat & te Troia——*

What perswasion can conuert infectious minds possessed of things apt to feede the affection? Nothing can withstand their obstinacies; for the corrupt humour raignes, and reason is despised: the neglect of whom, and the beleefe of the other is credulitie, a light trust, vnacquainted with iudgement. Thus the trust given to the world and Fortune, whose transitorinesse, though all the counsellors and rulers of our mortall vnderstandings testifie and explain, yet can we find contentment & pleasure in their possession, though diuinity saith, both we and they are but dust,
it hel-

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it helpeth not, Philosophy sheweth his originall and downefall so certainly, as if neuer none had dyed, wee coulde not hope to liue euer, yet preuaileth it not: though History presents the ruine of Empires, Cities, and men of the highest erected States haue dyed, and some of them most miserably, it auailles not: Lastly, though our owne experience seeth death and destruction ruinating all things, and all men, yet will wee not belecue but there is pleasure and contentment in the gifts of fortune, credulously giuing credit to the base perswasion of our affections.

Animumq; rebus credulum letis dedit.

Mirth, pleasure, and ioy, differ much in nature; from the credulity that these things are precious and of worth, mirth may be fetched: from their vse pleasure; so may mirth and pleasure serue honest masters, for they are ruled by their gouernours; but ioy will not bee abused, nor euer attend any thing not truely and indeede precious: then cannot the lightnesse of these beget ioy, who, as one saith, is a graue thing,

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thing, but mirth and pleasure they may :
but they are pricelesse things, accompa-
nied with as much mutability and tran-
sitorinesse as their procurer.

Me Videat, et te Troia—

Behold two mothers, rich in these pos-
sessions, in the small space of tenne yeeres
made the most miserable: behold *Hecuba*,
a Princesse, in her youth made happy, with
hauing magnificence and principality, ac-
companied with her youth: in her age pos-
sessed of mortall immortallity, of all the
graces that raigne in man, in a small space,
in lesse then a moment respecting Eter-
nity, throwne from this esteemed height,
and made neither Princesse nor Mother.
Thus Troy, the famousst Citie of the
world most abounding, defaced and rui-
nated and left desolate of all but blood &
ashes: this the vngoverned flattery of
greatnesse procured: here is powers com-
mon generation, begetting sensualities &
vnbridled appetite, from whose transito-
rinesse and cause of dissolution, bee it a
fiction, yet may we gather here.

Non

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— non unquam talis
*Documenta fors maiora, quam fragili loco
Starent superbi,* —

Since the mutability of the world is such, and that the world could not bee a world, nor stand, were shee not supplied by the transitorinelle of things, resolving one thing into another: how can our opinions be so forcible, as to hold any of this ranke deare or precious? nay, how so monstrous, as to perswade vs to pride; a vice full of the most dangerous effects? for to greatnesse it procureth hatred; to meane estates derision; to none safety: a lazy affection, that taketh no pleasure, but within doores: a pricelesse affection, for it is currant with none but our selues: an effeminate affection, for it is still looking in the glasse of selfe-love: in a word, an affection, making vs vnsociable, and our conuersation leathsome.

Standing in this vncertaine state, who would not gouern & prepare himselfe fit for another? This cannot prid, for his lofty behaviour & stiffe rebellious thoughts cannot

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cannot nimble shift the fall of fortune: it is therefore a vice of all others to be shunned. For besides it is a sinne, and so contrary to goodnesse; and being contrary, must needs be offensive, in this world it is also dangerous, seldome going without punishment and destruction.

Vpon this verse.

Inertis est nescire quid liceat sibi.

NO knowledge is vnfruitfull, so liberally hath nature dealt with all things: but the life of man being appointed but a short course, and the course of a generall knowledge being too long, the knowledges most pertinent to himselfe are to be chosen, which hardly shall he end before his course be ended: so much is there to be read in himselfe, and about himselfe. Farre otherwise hath it hapned with some mindes, who thirstily enough of knowledge, haue fixed their indirected steppes vpon Arts vnprofitable, considering the shortnesse of our liues, whose swiftnesse giues vs warning to entertaine the most profitable

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profitable and soonest digested knowledges, both which are things belonging to life: otherwise wee may fall into their errors, that die good Astronomers, and euill men. Three are the knowledges destinated to our vse, the knowledge of our selues, the knowledge of our fortune, the knowledge of our Country, when by the smart of experience, for by counsell or good inclination few attaine to it, neither is it so much worth, for that of counsell hath too light an impression, good inclinations naturally are giuen pone, but to such as are of a dull heavy disposition: but when experience hath made vs feeble how subiect our courses are to errors, the best meanes is vnpartially to make our head take account of our daies progressions: this euery day, so shall not the number of our vices confound our memories, and make the account difficult, nor shall this age make them strong and hard to vanquish, the beginning of things being within the compasse of curing, their continuance incurable. At no time is this Audit to bee better cast vp, then when the daies circuit is finished: for in
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the Sunnes presence the conscience deal-
eth not so forcibly with our offences; but
night worketh vpon guiltinesse, and in
darknesse the terror of an euill life is best
seene; then also is the pleasure of the sinne
commonly most remote, a time yeelding
the right opportunity for amendment;
for in the absence of the pleasure, and pre-
sence of the smart incident to that plea-
sure, is the true time of conuersion.

In this search and examination of our
selues, wee must beware of mistaking
things: a thing carefully to bee regarded,
since louing our selues, and rich in the
commodities of names, wee seeke not to
shelter cruelty in iustice, couetousnesse in
thrift, cowardise in prouidence; this flat-
tery of our selues is like the medicines of
wandring Emphyricks, which cure not,
but respite paine, which time expired, the
paine and danger is doubled, neither
must we let the successe blindfold vs; it is
an ignorant account that is taken at the
end of things: with the beginnings let
them begin, that are so valiant as to defye
fortune, for meaning well, the event can-
not be euill: he that armes his intent with

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vertue,

Discourses vpon

vertue, is inuincible: the travels guided by any other starre, how successfull soeuer for a time, yet end miserably. Hauing found our defects, the gallantest course is resistance; the safest, shunning: but because wee are not priuy to all occurrents of the world, wee must fetch this safety from resistance, and yet when we can, to shunne causes of prouocation.

In the search of our selues, when wee haue found some, we must not leaue, for we haue many: nor when we haue found many, looke no further; for yeares and the change of fortune, bring with them new dangers, which is daily scene: many licentious youths, ending with ambitious ages; many humble poore men hauing proued tyrannicall and proud in riches.

The last of our inward inquisition, is, after the true sight of our selues, to propound no course beyond the power of our managing: if nature hath laid greater strength vpon my armes, then head, I will confesse it, and frame my selfe to bee profitable that way: if in my head, that way: if I cannot spinne, I will reele, and bunch hempe: thus is the fault, if there be a fault, natures,

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natures, and not mine, if ambition carrieth
me beyond the compasse of vnderstan-
ding.

For our states, if there were no body
wiser then I, the Lawe of a Common-
wealth that bounds euery man to follow
the fortune of his fathery should bee well
thought of, so should the Common-wealth
knowe to whom to trust, and her consti-
tution bee more settled; then the giuing
euery man his choise, by which riches
make some lazies, pouertie some industri-
ous; wealth giueth estimation; estimation
is sought too for their Counsaile, & their
wisdomes lie onely in their Inventories.
All this time vertue is not thought of, nor
their affaires are of moiment: for they are
drown'd in parsimony.

I like well of thrift, and that we should
know the secters of our fortune, how
much wee are able to spend, and how we
ought to spend, in which I allow not the
liuing at the vttermoſt: it is a dangerous
custome; that because a Gentleman or
Noble, &c of this liuing, we must go braue
and entertaine all, and saue nothing: I doe
hate being at the appointment of others,

Discourses vpon

especially to bee bound to follow euill counsell: there is liberalitie and charity to performe, which euery man is bound to, and to performe which, other superfluous costs must bee omitted: it is better to keep pouerty from staruing, then to feast knaues: which if it be misliked for the vertue, shall fit some for the thirst: fortie shillings goeth further amongst the poore, then doubled spent in feasting the rich.

More of this I will not treat of, but onely to restraine our minds from looking licorishly vpon any other estate, then that our Ancestors liued in: for besides, that the shortnesse of our life gives vs not leisure, hauing businesse of more importance to dispatch first, it being better to be an honest man then a great man, it is too deere-ly bought: for as fast as they pursue promotion, danger, enuie and death pursue them, and not one among numbers, but is overtaken.

I doe not so often pray for raine and faire weather, as I doe that my countrey-men should deserue it: for wee are fallen into the iawes of the Prouerbe, *Better fed then taught*: an errour that will fall foule vpon

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upon the higher degrees: for speaking generally of the multitude, they are a people tractable, and ready enough to bee better then they are, if taught, which they cannot receive by their education, because their pouertie employes them about other businesse; they that may, should giue them the short and sure precepts of good example, and so the ones education shall shew it selfe answerable to his birth, the other be recôpenced for their obedience, by being instructed in the rules of life.

Many times I haue thought of these degrees of state; of them wee call noble and ignoble: and though my opinion iumpe with the allowance of degrees and titles, yet am I sory that the rewards of the promoted shall bee an inheritance, and the deserts separated: but in such a state is this earth, that the fauour of time and continuance is abused, and the smiles of fortune nourisheth the worst counsell.

The knowledge of our Countrey, a booke worthy to be read with attention, consisteth in these diuersities: her commodities, her situation, her people, though I doubt not, but nature provided every

Countrie of sufficient provision for her owne burthen, yet hath the delicacie of man, striven with nature, that hee might want: so are our minds like emptie caskes; as they full of winde, so we full of windy wishes: and all like women with childe, like nothing, but what is hard to come by. Of the commodities, the best is bul- lion and munition, the worst clothes and victuall: so may I say for our Kingdome, the worst commodities that enter it being the foode of wantonnesse, not of necessi- ty, and clothes: the other borrowed su- perfluity, we have little need of, our owne Countrie yeelding attire both coole and warme: for these, wee part with merchan- dize of no lesse importance, and some of more; but this is now to be talked of on- ly: for time hath made it vnalterable, on- ly the excesse is to bee prevented, and those things able to bee dangerous, care- fully to bee preserved, lest wee make our countrey so vnhappy, as to beare children that will ruine her. The situation know- en, recompenceth the knowledge, with being able to provide against all incon- veniencies: as to fitte our diets to the cli-
mate,

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mate, our forces to the strength, our spendings to commings in. Thus shortly and generally for the particularitic, it must come from the nominating the place. The knowledge of the peoples natures, is of much importance, both in the vsing them vpon occasion, and applying lawes to them: both which cannot be rightly executed, without first their natures bee knowne and measured. Thus important is the knowledge of our selues, and those things belonging to our selues, which who neglecteth, deserueth the Tragedians title, being a creature altogether vnprofitable and vnworthy.

*Magis hac timet, quā morer, ingenio est opus:
Alias parentes alloqui luctu decet.*

SO are we gouerned by our affections, as our intents speake in face: so vngouerned are our affections, as what they would shun, they run into: they see but themselues, and beholding nor knowing nothing els, do like themselues, easily discouering what they wish most secret: It is the discourse of the minde onely, that is able to see and shunne danger at once, the others see it not with discretion, but feare;

Discourses upon

fear; whose nature wisheth a dispatch without regard, whether it be with a cut-throat or safecut, fears furthest with being but to be out of his paine. Since these affections are so fixed to men, as there is no man without them; since the suppressing of them is so rare, as hardly it belongeth to any man, there is no action almost, that can escape a wise obseruation; for he is led to them, by them that seek most to keep them in couert: like vnto the care that other creatures haue of their young ones, which care carrieth their pursuer to their nest or caue. For be it an attempt, wherein the attempter beleeueth great matters of profite will follow, hope outrunnes it selfe, ouerweigheth him, & being vnaccustomed to carry so high sayles, sheweth he hath determined some strange things: thus fear, thus loue, thus hatred, thus all make the faces of men, in spite of their hearts, goe to confession.

Magis hoc timet, quam morer.——

There is no humane action, that is deliuered to the world, without many circumstances: there is no circumstance, but is a steppe, mounting the vnderstanding

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ding to the truth. Wherefore, the true In-
quirer ought not to thinke any thing
impertinent, that is any way pertinent:
for how hee spake, how hee looked, how
hee companied, and euen lighter then
these, may carry a reach, able to weigh
these things, into the most secret part of
the secret: for these are threeds, leading in-
to the Labyrinth, which who omitteth, &
catcheth at the body of an action, with-
out adioyning and laying together the
other circumstances, shall as often misse
as hit, and oftener erre, then come to his
wished purpose.

Ingenio est opus

There needs no more affection then
will giue vs taste of our purposes; affecti-
ons vse is like the vse of a whetstone for a
knife, only to giue it edge, and then lay
it by, for vse it continually, or oft-times,
it maketh the metall thin and weake; and
thus affection doth to men: what can we
doe, whereof done, we are not ashamed,
except managed by wisdom, euen from
the most truiall to the most serious per-
formances, *Ingenio est opus*. Which excel-
lent guide of our actions, who desireth to
obtaine,

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obtaine, must not suffer the allurements of his affections to lay hold on him, for then they shall accompany this vnhappy weake woman.

Magis hoc timeo, quam morietur. —

Affectionate passion is both deformed and vnfaile.

Alios parentes alloqui luctu decet.

No where hath affection that power, nor any where do they display themselues so openly, as the affections of parents to their children; they were begotten by affection, and by affection they are maintained, for let them bee how they will, though deformed both in minde and body, yet will they finde a louelineſſe in their out-blemishes, and tolerate their inward; which, if nature hath not appointed to keepe the increase of the world from miscarrying, certainly it is a fault: for sincere truth alloweth nothing that cannot produce the graces of the minde for euidence. It becommeth parents mourning, to speake in no other fashion: it becommeth parents that will bee parents, and wise, not to mourne at all; for there is no more allowed to parents or children, in the

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the exact rules of wisdom, then there is to causes further off; but speaking of the exact commandments of wisdom, causes stand all in a distance, there is none nearer or more remote: so should every one that will doe well, lament his neighbours child as much as his owne: but neither should wee for theirs nor ours: for that is weaknesse, and the defectiue part of our natures: we must seeke to recover them, which we say are in calamity: but the pty of teares is too waterish to doe good, bewailing being an vnnecessary slothfull affection.

*Gladius cūpes & metus,
Sors ceca versat: premium incertum petit
Certum scelus.*

How can it otherwise be, when reason yeelds the priority to strength, an vnreasonable and blind Iudge, but that chance should haue a hand in the event? & where chance hath any thing to do who seeth not, that the vncertainty of the conclusion must needs beget hope and feare? for such thoughts alwaies follow attempts, where the iudgements of men are barred of a certaine censure.

Warre

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Warre is the remedy for a State surfeited with peace, it is a medicine for Commonwealths sicke of too much ease and tranquillity, but that it carrieth a reforming nature, and is a part of iustice ; yet it is better knowne then vsed, better to keep in awe then to punish ; for it can hardly bee taken vp or pacified, since it begets in Generals the two dangerous humors of reuenge and ambition ; in the limmes obeying this head, dissolutenesse and riot : betweene which, and the heat of contention, the innocent perish aswell as the guilty, and in stead of reforming nations, they depopulate them ; yet these inconueniences make me not wholly deny warres profitable, if the distressed had but the opinion, that the recourse to warres would auaille them : for without this, licentiousnesse and tyranny would deuoure all, and without this, desperation would seize vpon all in calamity : for despaire possesseth none that can haue recourse to any remedy, but only those that are without all refuge. But warres best vse, is the same that nurses make of Robin-good-fellow, to terrifie, and the example much more

Seneca the Tregedian.

more safe and whollsome that is taken from the sight of our neighbours, then from our owne experience.

—*premium incertum petit Certum scelus.*—

Did not this take away admiration, with being ordinary, it were a wonder, an vncertaine gaine purchased with a certaine euill: there is nothing shewes me the viciousnesse of man so plainly as this, vndertaking courses so desperately and vainly, as if his intent were nothing else, but to encrease his sinnes. I see offenders daily, and they see the shame and bitterness of punishment, yet cannot this perswade them; so that I cannot say, looking into their intentions, without all respect, but of their gaine and losse, that euer I saw any whose profit could recompence their losse.

Omitting petty matters, in that execrable wickednesse of conspiring against Princes, I wonder not that such intendments finde heads; for the profit of the gaine may corrupt men: but how the other limmes are drawne in, I marvail, for they aduenture as much as the principall, and let his designe come to passe, are vncertaine

certaine of their reward, yea, of their life: for such benefits that are not easily to bee recompenced, are as dangerous as injuries. It is a wonder then, and either these men flatter themselves with vaine hopes, strengthening which with their will, they resist the more reasonable discourse; or else hat with the allurements of some affection, runne into them without all examination; both of which are so dangerous, as the day of vndertaking such attempts, they may, without being deceiued in their computation, reckon the day of their ruine; for it is hard to iudge, of which side he is in most danger, but of one vndoubtedly he shall perish.

In this and in all other, the gaine is vncertaine, the euill certaine, which (most thinks) should alone perswade vs, and make all wickednesse despiſed: were the condition, For the losse of the one, here is the other, we were neerer temptation: but the eternall goodnesse hath removed it further off, I doubt not to no other end, but to withdraw all occasions meet to nourish the corrupt humours of our natures, by which if wee will not yet take warning

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warning, but hunt our vice hidden from vs, we are vnworthy of pitty, yea, of the common pitty, that followeth the already ouerthrowne.

Porro, quā forte patiūtur omnes, Nemo recusat

VE have nothing formed in the true mould, wee carry sometimes actions bearing a handsome gloffe, but they are no neerer truth, then a picture the life : what we should fetch from the vnderstanding the mutability of things we draw from the marrow-fretting sort of enuy ; so what might be a vertue by the suffering, is a vice for not suffering for the true cause : and the strength enduring aduersity, is not patience, since patience is found in the true discourse of the mind, this fetcht from the sight of others miseries. Every particular body feels his owne affliction : the affliction of others is no medicine curing his ; yet from the aduerser fortune of others can wee draw comfort : what helps it vs to bee richly endowed with reason, since wee vse nothing but fancy ? for this is fancy, and this is so in most things, being carried vp and down with her lightnesse, without all rest and permanence.

What

Difcours vpon

What all suffers, no body refuseth to suffer: no more should we: what we allow, there is this only good to be had in adversity, the observation how it befall: if by our owne negligence, it begets experience, it putt our knowledge, so much resistance as leads to patience, is allowed; but repining and sorrow, vnprofitable vexations, rather stirring the diuine powers to a more sharpe punishment, then mitigating the calamity. There is nothing in this world erected so high as man, so nothing more subject to fall: there is nothing so ill as man, therefore more due to him, then to any: nothing so sensible, therefore nothing more apt to feel affliction: and as for chance & fortune, they are words founded vpon two reasons, sometimes in excuse whē we lay our deserved afflictions vpon fortune: sometimes when the diuine exceptions are aboue mans, which though wee call chance, yet doubtlesse is founded vpon grounds of more excellent reason, then wee can apprehend: so is chance the issue of folly or ignorance.

FINIS.

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